

THE
KINGS BATH.
AFFORDING MA-
NY SWEET AND COM-
fortable obseruations from
the Baptisme of
Christ.

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AVGVST.
Christus baptizatus non sibi, sed nobis.

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THE KINGS BATH.

M A T H . 3 . 1 3 . to the end .

Then came Iesus from Galile to Jordan unto Iohn, to be baptized of him.

14. *But Iohn put him back, saying, I haue neede to be baptized of thee, and commest thou to me?*

15. *But Iesus answering, said to him, Let be now, for thus it becometh vs to fulfill all righteousnesse: So he suffered him.*

16. *And Iesus, when he was baptized, came straight out of the water, and loe, the heauens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him.*

17. *And loe, a voice came from*

from heauen, saying, *This is my beloved Sonne in whom I am well pleased.*

Parts to be
handled.

I.

N this Chapter the holy Euangelist hath preached Christ in *Iohns* ministric and baptisme : now hee beginneth to preach him from his owne facts and ministry , and in the words are two things: 1. The baptisme of Christ. 2. His solemne inauguration into his office.

1. In the baptisme are, 1. the preparation : 2. the baptisme it selfe. 1. In the preparation are, 1. the time, *Then*. 2. The place, *Christ came from Galile to Iordan*. 3. The end of his comming, he came to *Iohn to bee baptized of him*. 4. The dialogue betweene Christ and *Iohn*, verse 14. 15.

2. The

2. The baptisme it selfe : Then he suffered him.

2. In his solemne inaugurations there are three particulars: 1. The opening of the heauens. 2. A visible appearance of the holy Ghost, in the shape of a Doue. 3. His Fathers voice and testimonie of him.

II.

First, of the time, then : Marke faith, chap. 1.9. *in those dayes,* inferring it (as Mathew) vpon Johns ministerie : when John had enflamed the people with earnest affection and desire to see Christ, whom he had so highly preferred aboue himselfe; when the mindes of men were so impatient of delay in this expectation of the Messiah, as they would haue giuen this honour to John himselfe, then came Iesus. 2. Then when John had prepared the people with the bap-

Sect. I.

Of Christ's offering himselfe to Johns Baptisme.
1. The time when.

tisime of repentance , had smoo-
thed the way to Christ, had cast
downe high mountaines of
pride , and had humbled men,
then most fitly commeth Christ:
so Luk. 3. 21. when as all the
people were baptized , then
Christ was baptized. 3. *Then*
when Iesus began to be about
thirty yeeres of age, (saith Luk. 3.
23.) at which age the Leuiticall
Priests were admitted to pub-
lique ministry , and not before:
for *John* began in the fifteenth of
Tiberius, and all consent that he
was borne in the fifteenth of *Au-*
gustus. 1. Note hence the truth
of Scripture, and consent with it
selfe ; this circumstance letteth
vs see the accomplishment of
two prophesies , the former in
Malach. 4. 5. that *John Baptist*
must goe before Christ in the
spirit of *Elias*, that preaching
that

Consent of
Scripture.

that saluation which Christ now brought after him ; men might better both take notice, and giue better entertainement to him, whom now all expected : the *Latter* in Malach. 3. 2. that after this Messenger is sent, the Lord must speedily come to his temple : this *Marke* exprefleth plainly, chap. 1. 19. that when *John* was committed to prison, then came Christ into Galile preaching ; and Math. 4. 12. when Iefus heard, that *John* was deliuered vp, he returned into Galile : see Act. 1. 21, 22.

Whence learne, that the wise prouidence of God guideth not only al actions, but all the circumstances of them also. Ecclef. 3. 1. To euery thing there is an appointed time ; whatsoeuer is done, suffered, enjoyed, whether naturall, voluntary, or inuolun-

Gods pro-
vidence
guideth all
circum-
stances as
well as ac-
tions.

tary, it hath a set time wherein it is beautifull and comely. But especially euery vision and word of God is for an appointed time, Habak. 2. 3. and though long, yet at length euery promise, euery threat, euery prediction shall come to his iust period and performance. There was a due and appointed time, when Christ was to be incarnate, that is, the fulnesse of time, Gal. 4. 4. and *then* God sent his Son made of a woman : There was an appointed time to vndertake his ministry, when way was made for him by *Iohns* ministry: There was an appointed time to finish his worke in, an houre for the power of darknesse to worke in, before which time, though they could take vp stones against him, they could not throw them at him, but, when his houre
was

was come, he went out to meete them. There was an appointed time, in which he was to be laid in the house of death , after which three dayes he could not be held. And as it was with him, so is it with the children of God by adoption , no thing befalls them but in Gods time, which they must waite and expect , not prescribe. WWantest thou any good thing ? waite Gods leasure as *Abraham* did : Art thou in misery vnder any euill present , or in feare of euill to come ? patiently expect the Lords set time ; sowe prayers, sowe teares , thou shalt reape in due time if thou faint not ; only make not haste. *Lazarus* must not be raised till the fourth day, nor Christ himselfe til the third. Times and seasons are in his hands , for the Father hath put

B 4 them

them in his owne power.

Againe, let vs be wise in obseruing and entertaining his seasons ; hee hath appointed vs a time of mercy , a day of visitation, a time when he is neere and may be found,a time when with the wise virgins we may enter, a time when the blessing may be obtained : and there is another time when if wee seeke with teares we shall not obtaine it, as *Esaū*. This present day is our day ; now know God , enter fellowship with him , beleue his word, obey his voice, and in this thy day follow the things of thy peace.

Christ fitly followes John.

2. Note that then Christ is fitly preached , when *John* hath made way for him: the law must prepare men, and leade them to Christ as a Schoolemaster ; the ceremoniall law points at him and

and shadowes him , but the morall forceth vnto him by shewing sinne and damnation without remedy , so as wee must despaire in our selues , & flye forth of our selues vnto Christ . He is a good scholler in Christs schoole that hath heard *Iohns* voice humbling him , and being driuen out of himselfe , hath heard the voice of Christ , saying , Beleeue in me , turne vnto God , and bring forth the fruites of new obedience .

Secondly , the place : He came from Galile to Iordan .] Christ dwelt in Nazaret , a towne of Galile , where all the while before he liued priuately , and by his labour in his calling sustaineed himselfe and his mother : for , that hee was called the Carpenter , and Carpenters sonne , proues that hee exercised that trade , Mark . 6.3. and Iohn 7.15 .
the

*Medicus
primò ero-
dit, & ab-
redit pu-
trida in
vulnere, po-
tilla ligat,
& pharma-
cum subdit:
ita fidelis
mysteriorū
des dispen-
sator, &c.*

II.
The place.

the Iewes wondred at his doctrine , seeing hee was not brought vp in learning. Thus he liued in obedience to his parents , and was counted a Nazarite.

Christ in
his owne
person
sanctified
both pri-
uate and
publicke
callings.

Christ hauing thus in his owne person sanctified the priuate callings of priuate men, now hee commeth forth in publique , and entreth vpon the gathering of his Church, by being himselfe gathered into it : now he leaues his parents, friends, and all, that hee may doe the worke for which he is sent.

Quest.

Here ariseth one question by the way , Whether a man may change his calling , and turne himselfe out of one into another as Christ here did?

Answ.

1. Cor. 7.

24.

The generall rule of a Christian, is, to abide in the vocation wherein he is called, and one of the

the necessary conditions is constancy: But yet sometimes there may be a change of one calling into another, as in these cases:

1. For priuate necessity; as when a man is disabled from his calling, as suppose, not suffered to execute it; or else hindred by sicknesse, age, or any incurable disease; or when one calling is not sufficient for his honest maintenance; or when a calling is out of request; or the worke of it is hindred: now a man may lawfully chāge his calling, good aduice and prayer going before.
2. For the publique good, as when a priuate man is called to be a Magistrate in a society; and thus Christ changed his calling, and of a priuate man is called by his Father to be a publique person, euен the Mediator betweene God and man.

But

Ques.

But why is the Euangelist so diligent in the accurate describing of the places where these things were done?

Answ.

1

2

For these reasons. 1. For the trueth of the History. 2. Christ and *John* were by Gods prouidence brought vp in severall places so distant, as one knew not the other, till Christ came to his baptisme. This was so by Gods appointment, lest the Pharises shoulde slander them, as if there were a collusion or plot between them: and therefore, *Ioh.* 1.32. *John* professed he knew him not, otherwise than by the signe which God gaue him, *On whomsoever thou shalt see the Spirit descend and abide, that is he*, ver. 33. it had not been fit for *John* to haue spoke so much as he did of a familiar and knowne friend: Besides, Christ sent Disciples to *John*,

Iohn, to shew him what was done: The blinde see, the deafe heare, and the poore receiue the Gospell, &c. 3. Nazareth was an obscure village, not fitted for this worke which Christ would haue to be done, not in a secret or remote place out of mens eyes, but in publique and in sight of all the people; for so *Luke* saith, that when all the people were baptized, Christ was baptized; hee would not creepe into his office, but would be solemnly and openly inaugu-
rated, that men and Angels might take notice of him.

4. The Lord must come to his temple, as *Malachi* prophesied, and *to his owne*, *Ioh. 1.11.* Now the place where *Iohn* preached, was in Iudea: for Palestina was diuided into three parts, Galile, Samaria, and Iudea; now
Iudea

3

4
Malac.3.1.

Iudea was the place , wherein Christ was especially to conuerse, and therefore it was meete he should be there called and set out : that was the place fitteſt for *Io(h)n* to performe his miniftry towards him, whom he muſt make knowne to *Israel*, & point at as the Lamb of God, Ioh.1.31.

5

Christ made choiſe of Iordan, a famous riuer where *Naaman* was clenſed from his leproſie, 2.Kings 5. 14. and which riuer those famous Prophets *Elijah* and *Eliſha* had deuided with their cloke, 2.King.2.8,13. For ſpeciall reaſon , 1. for whereas the Israelites about 1500. yeeres before paſſed ouer on dry land, vnder the conduct of *Ioſhua*, vnto the land of Canaan : about the very fame place did the true *Ioſhua*, our Iefus, fulfill that type: for at Bethabara (ſignifying the house

*congruē
Iordanē:
qui sicut
per illud
flumen ſily
Iſrael tran-
ſierunt ad
terram pro-
miffam, ſic
per baptiſ-
tum fideles
tranſeunt
ad terram
vicientium.*

house of passage ouer, in memo-
ry of that famous passage:) did
Iohn baptize Christ; secondly,
there were the waters diuided
againe; that way might be made
for our paſſage into our hea-
ly Canaan, our Country th-
aboue, Heb. 10.20. Thirdly, the e
the Arke of God stood in Ior-
dan, Iosh. 3.17. Now our Propri-
tiatory descends into Iordan.
Fourthly, there God magnified
Joshua that day before all Israel:
here God magnifies our Iesuſ
to all the Israel of God, giuing
such testimony vnto him as ne-
uer was giuen to any creature.
Fiftly, Iordan was but ſimple,
pure and common water, fitteſt
for baptisme, not mixt or diſtil-
led: and Chrift will be baptiz'd
with no better, to ſhew that the
words of Institution leau'e no in-
herent holinesſe in the water af-
ter

ter the vse; Iordan after this was a common floud & vsed to common vses, and so any thing may bee done with the water after a child is baptized. Neither find we to this Iordan-water, added eyther oyle, or salt, or creame, or spittle, or any such other deuice.

Quest.

*Dominus
ad seruum,
lux ad lu-
cernam, sol
ad Lucifer-
rum.*

Answe.

But why doeth Christ come to *John*? the Lord to the seruant? why rather did not *John* goe to him? or Christ might haue sent for him, and commaunded him to come to him; but he takes a wearisome iourney vnto him: for from Nazaret to Bethabara was about 14. myles.

Thus carnall reason iudgeth, that it had been fittest for *John* to haue gone into Galile, and there haue preached and baptizéd, if it had bin only for Christs cause and easē; but Christ in great wisedome would haue it otherwise.

otherwise. 1. In respect of Iohn: for it was prophecyed before of him, that hee must be the voice of a cryer in the wildernes of Iudea, and he must keepe his place assinged. 2. That which the first *Adam* lost from vs by pride, the second *Adam* would restore to vs by humility; & in euery thing debaseth himselfe, and stoopeth to helpe vs vp being falne: and therefore hee that was borne in so meane a condition, & brought vp in a poore village, out of which it was a maruell that any good could come, he sorte himselfe among the common people, commeth to *Iohn* his seruant like a common man; as before he was circūcised with the same knife with others, so now he will be washed with the same waters, in a common riuier with others; he would not be singular, but,

C being

Why
Christ
commeth
to Iohn,
not Iohn
to Christ.

being clothed with þ same flesh,
would be like other men, except
in sinne, laying aside his glo-
ry for the time of dispensation.

3. He would hereby honor the
ministry of man, in þ he submits
himself vnto it, and seeketh to
it with much paines and labour.

Phil.1.5. Whence learne 1. To put on
the same minde with our Lord,
who for our good refused the
glory of heauen, and laying digni-
ty aside, would liue a temporal
life among sinners, eate, wash,
suffer and dye, and lye in the
graue with and for sinners: Thus
for our owne and others true
good, wee should lay aside our
reputation, as *Moses* refused to
be called the sonne of *Pharaohs*
daughter, to suffer with Gods
people : a strange choyse, yet
when he was of age, stayednesse
and discretion he made it.

Heb.11.24

2. As

2. As he was baptized, not by an Angell or Prince, but by an homely man that liued like an Eremit in an austere manner of life for dyet and clothing, so must not we account baser of the sacramēts for the meannesse of the man, if a lawfull minister, seeing Christ refused not the sacrament at *Iohns* hand; neither must wee from the meanest minister, seeing the least in the Kingdom of God is greater then *Iohn*: nay, not the meannesse only, but euen the wickednes of a minister doth not pollute the sacrament to a worthy receiuer; why? 1. A good minister doth not make it the better to a bad man: therefore not a bad minister the worse to a good man. 2. The efficacy of a sacrament depends on Gods ordination, on the truth and pow-

er of Christ, not on mans goodnesse or badnesse. A message may bee as truely deliuered by a bad man, as a good : and good wax will receiue an impression as wel by a brazen seale as a golden one. But of this point (God willing) wee are to deale more fully elsewhere.

3. Christ was content to wash in a common water, in the floud Iordan ; he feared no infection from it, though *Naaman* the leper were washed there ; though the Pharises & hypocrites washed there, yet he takes no exception, contracts no vncleannessse : so the wickednesse of another Communicant doth not preiudice him that is rightly prepared ; though hee communicate with him in the Sacrament, yet not in his sinne.

It maketh indeed for our cōfort,

*Obeisse malis
bonis non
debent, sed
magis malis
à bonis ad-
iuuari, Cy-
priani. Epist.
finis. 54.*

fort, when we doe receiue with such as of whose godly life and conuersation we are perswaded, because in it wee professe our selues members & fellow Christians with them, and desire to be confirmed in that communio[n]: Besides, our loue and zeale may be better stirred vp by the prayers and example of such, rather then by wicked ones: But notwithstanding, 1. no mans sin can defile another, or make Gods promise in vaine, nor the seale of it, to him that is no way accessary to it; neither hath power to hinder him from the Sacrament. Eze. 18.20. The same soule that sinneth, shall dye: & Gal. 6. 5. Euery man shall beare his owne burden. 2. Christ not onely communicated heere in the seruice of God with common men, but elsewhere with
C 3 those

Nec propter
zirania se-
getem Chri-
sti, nec prop-
ter paleis
aream Chri-
sti, nec prop-
ter vas in-
honorata
domus
magnum
Christi, nec
propter pisi-
ces malos
retia Christi
derelin-
quunt, Aug.
cont. cre-
scion. lib. 3.
cap. 5.

*Non dicit,
alijs. sed si-
bi, Galu.*

Christs comming to Iohn.

those assemblies in which were many notoriously wicked, as at *Maries purification*, Luk. 2. 22. and when he went vp yeerely with his parents to Ierusalem, Verf. 14. Besides, the Apostles were continually in the temple, notwithstanding all grosse corruptions in it, Luk. 24. 53. Act. 21. 26. And lastly, we should otherwise bee bound not to examine our selues onely, but also others with whome we communicate: but the Apostle saith, Let a man therefore examine *himselfe*, and so let him eate and drinke; and, Hee that eateth & drinketh vnuorthily, eateth & drinketh *his owne* damnation, 1. Cor. 11. 28, 29.

4. Seeing Christ so honoured the ministerie of man, who dare disdaine the holy ministry, and societie of the Church, vwhich

which the Sonne of God sought vnto? Where be they that think it too base for them to goe to Church, to seek the Sacrament? Oh it is more state to haue Baptisme come to them into their houses. Nay, but the Church is now our Jordan; hither come, or else thou art more stately than Christ. How dare great men so despise our ministerie, which Christ in his owne person hath graced, that it is not worthie their presence?

The third point is, the end of Christs comming to *Iohn*, namely, that hee might *be baptizēd of him.*

Why would Christ be baptizēd? what need had he of it?

Christ needed not for himselfe: for 1. he needed not the regeneration of the holy Ghost, being sanctified in the wombe,

C 4 and

III.

The end
of Christs
comming
to *Iohn.*

Quest.

Answ.

Baptizari
vis domine
Iesu?num-
quid sanzo
opus est
medicina,
aut inun-
datione
mundo?
Quam ms-
culam ha-
bere potest
agnus sine
macula?

Bernard.
serm. 1. de
Epiphany.

I

2

Christ's comming to Iohn.

and conceiued of him. 2. Baptisme is a Sacrament of clensing sinne, with which hee was neuer polluted. 3. What should it seale and signifie to him, which hee wanted? But for sundrie other reasons it was fit he should: for (to omit that giuen here by himselfe, till we come to it, So it becomes vs to fulfill all righteousness:) 1, as the high Priest when he was inaugurated, had his whole body washed with water, so would our High Priest entring, be commended to his Fathers loue, and care, and protection in his office, by the publicke ministerie of the Church, that the Truth might be answerable to the type. 2. Although hee vndertooke not the Sacrament as a Sacrament of regeneration, or as a symbole of new life, yet hee did, i.e. as it was a Sacrament

crament of Christian societie,
1. Cor. 12. 13. for, as by it the
faithfull are set into his body, so
would hee by it be set into the
body of the Saints, and take on
him the common marke and
priuiledge of his members: euen
as we see Kings and Princes, by
whom all hold their freedome,
will sometimes bee made free,
and so receiue a publike testi-
mony of association from their
people: and loe here our Prince
in the colours of a common
souldier. 2. As Baptisme is a
symbole of affliction, so hee
would vndertake it: so Mar. 10.
38. Christ calles his crosse and
death by the name of Baptisme.
3. Christ would bee baptizēd,
not to wash himselfe, but vs;
not to put off sinne as we, but to
put on our sinne, that so our sin
in him might bee washt away,
that

3
*Vnus mer-
sit, sed lauit
omnes :
Ibeo: b.*

Baptizatus
Christus vt
bomo, sed
idem pecca-
ta soluit vt
Deus: non
quod aquis
Iustralibus
ipse egeret,
sed vt a-
quas san-
ctificaret:
Nazianz.
or. 21. 4. de
filio.

4

*Obiect.**Answ.*

that hee might sanctifie this Sa-
crament to vs, and all waters the
element of it, and in his owne
person he might commend and
confirme it vnto his Church:
also to put an end to legall wor-
ship, and to testifie that we must
be spiritually washed, whereto
he sets seale first in his owne per-
son. 4. That in nothing hee
might be vnlike vs, sinne onely
excepted, Hebr. 4. 15.

But *Iohn* baptizeth the bap-
tisme of repentance, which
Christ needed not.

Being sent in the similitude
of sinfull flesh, Rom. 8. 3. hee
would not disdaine the marke
and badge of sinners; he was as
sicke among the sicke, that hee
might be a most familiar and
acceptable Physician, Is. 53. We
counted him as plagued & smit-
ten of God, and hee was num-
bred

bred among the wicked, yea rejected behinde *Barrabas*.

But how could he, no sinner, take vpon him the Sacrament, which is a symbole of remission of sins, of purification, of putting off the old man, and putting on the new?

1. Hee was content to be as like sinners as might be, and not be a sinner, and therfore he that tooke the curse of sinne vpon him in his execrable death, abhorred not to take a badge of sinne vpon him in his holy baptisme. Admire the Lords humilitie who knew no sinne, yet stanteth among sinners to be baptized.

2. Of the couenant of grace, whereof Baptisme is a seale, be two parts: 1. *On Gods part*, the promises of grace and remission of finnes to beleevuers, with renouation

Object.

Answe.
Christ no
sinner,
ooke on
him the
symbole
of remis-
sion of sins

uation of nature, &c. and thus Christ receiued it not for himselfe. 2. *On mans*, that is, by accepting of his seale or badge; the obligation of our selues to resigne vp our selues wholly to him, and his seruice, and become his: and thus it was meete that Christ should accept the seale of the Couenant, that he might be bound in our name as our head to fulfill that, which we had promised, and God required at our hands by vertue of the Couenant, *I will be thy God, and thou shalt be my people.*

The signifi-
ficative
action in
Christs
baptisme
what they
betokened

And hence al the significatiue actions of Baptisme, applied to Christ, imply nothing else, but how hee was resigned vp wholly to his Father for vs and in our stead: as for example: 1. When Christ descended into the wa-
ter, was signified his descending from

from heauen, and humbling of himselfe, to take flesh, suffer, and dye in it, chusing rather to lose his life, than his Father should lose the obedience of his Law.

2. The dipping, sprinkling, or his abode vnder the water, signified his death and buriall, by whose power and vertue our old man is dead and buried, that is, our corruption of nature is slaughtered and consumed.

3. His ascending out from the water, betokeneth his resurrection for our iustification, by the power of which we are regenerated and rise to life eternall: So as it appeares, that what wee were bound to, Christ hath first in himselfe performed; and enableth vs also in some measure here below, but at last by his grace shall perfectly performe it in

in our full holinesse aboue with himselfe.

Obiect.

But seeing Christ had been circumcised, his baptisme seemed needless.

Answ.

Indeed if hee had been a priuate man, and his baptisme only personall, this obiection might seeme the stronger, (although the Iewes, conuerted by Peters sermon, and already circumciſed, were baptized:) But Christ as a publike person, and head of the Church, in other respects was to vndertake both Sacra-ments: 1. To shew himselfe the author of all Sacra-ments, both of the old Testament and new. 2. To manifest himselfe the Me-diator of both peoples, redeemer of both, the destroyer of the wall of separation, who being our peace, hath ioyned Iew and Gentile, and of two made one.

Why
Christ was
both cir-
cumciſed
and bap-
tized.

1

2

3. To

3. To sanctifie both Sacramēts to both peoples, in whom they both attained their right ends and efficacie, and therefore hee that had sanctified Circumciſion in his owne person to the Iewes, would now also sanctifie Baptisme to þ Gentiles. 4. That the law, which himselfe gaue to both peoples , himselfe might fulfill : for, ſeeing hee came to both peoples in the ſimilitude of ſinfull flesh, he would not reſufe, but sanctifie the remedy of cleining the flesh to both ; hee would laſtly approue and iuftifie both Gods institutions to both peoples both of the old and new Circumciſion , and cleare the whole Law to be ho- ly,iuft, and good.

This is for our conſolation : here we haue Christ maniſteſting himſelfe our flesh, our brother, our

Act.14.11.

our suretie : here is the Word made flesh, God with vs, Immanuel; God, not come downe in the likenesse of man,(as they of Lystra thought of *Paul* and *Barnabas*:) but cloathed with the very nature of man, who in his perfect age, hauing growne out the seuerall ages of infancie, child-hood, and youth, to shew himselfe true man, now of thirty yeeres of age, becomes as man, our brother in the couenant, and in the seale of it : yea our surety as God and man our absolute Mediator : he would, by vnder-taking both Sacraments, shew himselfe not onely a member of both peoples, but also the Saviour, head, and chiefe corner-stone, knitting both into one body, and spirituall house, which is his Church : And all this is for vs, that wee might haue sweete comfort;

comfort; Christ is among men, among sinners, that we might be among the sonnes and Saints of God; he is washed as a sinner, not to bee clenſed, but to clenſe vs: he stands in Iordan, that the waters of Gods wrath beeing staied on both ſides, both peo- ples might paſſe ouer to the hea- uenly Canaan: In a word, that he might euery way helpe vs, he will bee euery way like vs: and to this purpose is this taber- nacle of God amongſt men, that we might haue way made to the tabernacle of God amongſt An- gels. Therefore if Satan or the infidelitie of our owne hearts ſet vpon vs, wee ſee whom wee haue beleueed, our ſaluation is ſurer than the gates of hell ſhall euer be able to ouerthrow.

Againe, this is for our instru- ction, to note the excellencie

D and

Christ
washed, to
clenſe, not
to be clen-
ſed.
Iofh.3.17.

and dignitie of this Sacrament, and what esteeme wee ought to haue it in: the Lord comes to the servant a tedious iourney to seeke it; yet many of vs, when it is brought to vs, turne our backes vpon it. What price set they vpon it, who flye foorth of the Church; when this Sacra-
ment is to be administred? Shal Christ that needed it not, come to it, and shall we that neede it, runne from it? Shall he seek on-
ly the baptisme of water? and shall we so vnder-value the bap-
tisme of water and the Holie Ghost? Shall he (no sinner) not refuse the signe of repentance for sinne? and shall wee despise the broad Seale of remission of sinne? Shall Christ himself seek to *Iohns* baptisme, and darest thou runne from Christ?

This I will adde to what I
haue

*Nemo re-
fugiat la-
uacrum
gratia, cum
Christus no
refugiat la-
uacrum pe-
nitentie,
Ambros. in
Luc.*

haue elsewhere largely deliuered, that whosoever doe not present themselves with due reverence and meditations, but runne out carelesly and profane-ly when Baptisme is adminis-tered, they be farre from Christs example, and little comfort can they haue of their baptisme, but may well feare, lest those myste-ries and benefits, offred and sealed to a member of the Congre-gation, belong not to them: for if they did, they would owne them, and not runne contemp-tuously froth them: as good neuer baptizeth, as neuer meditate on it. But, were thy selfe to take no good by the Sacrament, in calling to minde thine owne couenant made in baptisme, with the fruite in thy selfe, yet good order requires thy presence:

i. Because the ordinance be-

D 2 belongs

longs not onely to the infants, parents, and sureties, but to the whole Congregation, as the entring of a free-man into a Corporatiō is by the whole. 2. God lookes it should be graced, and not scorned by turning thy back vpon it. Were it not a most irreuerent contempt, to runne out from the VWord? and is it not also, to runne from the Seale? especially the blessed Trinitie being mett to such a purpose, to seale such benefits to a member of that Congregation? 3. Thy presence is requisite to helpe the infant by prayer, to ioyne with the Congregation in prayer, and in praise for the ingrafting of a member into Christ's body.

Vcrf. 14.

Vers. 14. But John put him
backe, saying, I haue need to be bap-
tized of thee, and commest thou to
mee?

Vers. 14.

Sect. 2.

This is a part of the dialogue
betweene Christ and John :
For John seeing Christ come to
him, and his Baptisme, would
haue hindred him in his pur-
pose, *in suorum, verbis urgendo ob-*
nixè prohibebat; forbad him, that
is, instantly vrged him to for-
bear, and refused to admit him,
and that with some contention.

*Iohns Re-
pulse of
Christ.*

Why did he so ?

*Quest.
Answ.*

First, in respect of Christ.
1. Hee considered his Maiesty
and greatnesse abone himselfe,
the Lambe of God, the Sonne
of God, into whose name and
faith all others are baptized.

I

D 3 2. He

2. Hee considered the purity of Christ, who had no need of the Baptisme of repentance ; he not onely had no sinne to be washed away, but also was the Lambe that tooke away the sinnes of the world : where there is no sinne (thought *Iohn*) there is no need of repentance, nor remissiōn, nor the sacrament of it.

2 Secondly, in respect of himselfe : 1. He considered his owne basenesse, *I am not worthy to loose his shooe.* 2. His own vncleanenesse, and that hee was a sinner, and *needed to be baptized* of him ; and thought it vnmeet, that a sinner should wash him that was no sinner, and more fit, that himselfe should be washed by him.

3 Thirdly, in respect of the people, lest (seeing him baptizēd) they should mis-conceive of him : as, to be a sinner, and as one

one of the multitude, needing the Baptisme of repentance, especially seeing before the people were baptized, they came confessing their sinnes: for this (in *Johns* conceit) might both wrong Christ, and the people, and weaken the testimony that himselfe had giuen of him.

Whether did *John* erre in prohibiting Christ, or no?

He did: for 1. well might he know, that Christ would not haue offered, or attempted, or made so tedious a iourney for any thing, either vnlawfull or inconuenient, but what was most holy, most necessary, both in respect of his owne calling, as also others saluation. 2. Our Sauiour in his answere implieth, that *John* knew not all that belonged to his owne vocation.

3. In suffering Christ, hee reuoked

*Ques^t.**Answ.*

Doct.

ked his error.

Whence we see, that men of great vertues and excellency may erre, and be good men for all that. *Iohn* was an excellent Baptist, of admirable holinesse; of whom Christ gaue testimony, that he was not a reed shaken, but more than a Prophet; than whom a greater was not borne of women; and yet he erred in that, which was neerly ioyned with his calling. This we see in *Moses*, the seruant and friend of God, Exod. 4.13. who being called by God, at first (in humility) disabled himselfe; and not that onely, but after God had giuen him satisfaction to all his doubts, vpon his foure refusals: 1. His owne insufficiency, and the greatnessse of the busynesse, chap.3.11. 2. Because they might enquire after Gods name, vers.

ver. 14. 3. The incredulity of the people, who would not believe him. 4. His owne imperfection of speech: yet after all this he refused, and shewed so much infirmity, as God was very angry, euen so angry as a father could with a child. How did the Apostles at the Ascension of Christ still dreame of an earthly kingdome, Act. 1. 6. *Whē wilt thou restore the kingdome to Israel?* And Peter, Act. 10. 14. being bid to rise and eate of things ceremoniall forbidden, said, *Not so, Lord; for no uncleane thing hath entred into my lips.*

1. Because God reveales not all at first to his children, who must of weake ones grow stronger; wee know but in part till that perfect come; God wil haue his strength knowne in weake-nesse.

Reason I

2. That

2. That being stil in combat, they might watch so much the more, awake out of drowsinesse, shake off security, not triumph before victory, nor suffer their weapons to rust, as fearelesse of the enemy, but still be in subduing naturall corruption. *Paul* himselfe needed a prick in the flesh. This is the reason why all the Canaanites were not presently subdued, Deut. 7:22.

3

3. To humble vs, and keepe vs lowe in our owne eyes, when we see what a gulfe of iniquitie we are wholly drowned in by nature, that euen the best by the best meanes and watch cannot be free; and consequently, seeing herein the greatnessse and foulenesse of sin, we might also behold the infinite grace of God for his, Christ remitting it.

4

4. That neither themselues should

should be puffed vp with their owne great gifts, nor that others should entertaine too great an opinion of the best, as being aboue the nature of man: nor yet bee discouraged too much by indwelling corruptiō, seeing the best are in the same conflict against it as we are: nor lastly to feare the preuailing of it, or our finall falling away by it, seeing the best haue been preserued by the power of God to saluation, notwithstanding their owne weakenesse.

5. That it might make for Gods greater glory, and Satans greater confusion, by reseruing some enemies against the day of triumph.

But seeing the best & dearest Saints haue erred, how may we trust their writings? & doth not this call the truth of the Scripture

Quest.

Answe.

ture into question?

No: for the Penmen of Scripture, while they were in their worke, were directed by infallible assistance of the Spirit both in speaking and writing. 2.Pet. 1. 21. The holy men of God spake, as they vvere moued by the Holy Ghost: though the same men as men, & out of that vwork, did faile in iudgmēt & practice. *Jonas* in his prophecy could not erre, but as a man vvas impotēt in anger, vwhen he savv *Niniue* vwas not destroyed. *Nathan*, 2. Sam. 7. as a priuate man vwas deceiued, in giuing *David* aduice touching the building of the Temple. *Peter* erred as a man, and went not with a right foote, and vwas vworthy to be blamed, Gal. 2. 11.

Vſe 1.

First then, seeing in the best, who vvere mirrors in the world,

vve

we haue a mirrour of our frailty, let vs denie our own strength as being priuie to our owne weaknesse, and acknowledge that as farre as we be exempted in any thing from error, it is by the grace of God, by which wee stand: and hence will follow, that wee must apply God by prayer, that he would not leade vs into temptation.

Secondly, beware of abusing this doctrine, which wicked men peruerit to their owne destruction: Oh (say they) the best man aliue may erre: The iust mā sineth seuen times a day. And so they make light account of foule sinnes: but 1. the place in the Proverbs is abused: The iust falles seuen times a day, namely, into affliction, as the other part of the opposition sheweth.
2. The godly indeed doe fall into

Vſe 2.

Prou. 24.
16.

to sinne, but keepe not a course in it, they goe not on as profane ones doe. 3. W^ee must looke both at their falles and rising, as they doe not: *John* continued not in this error.

Vſe 3.

Thirdly, wee see that there is no iust cause to refuse the word, because man shewes weaknesse in any thing; for then Christ might haue refused the Baptisme of *John*, and we the Soriptures, because of our Ministers frailties: but wee must consider, that many good Ministers know not all poynts, and none haue all perfections: what *John* saw not at first, hee saw afterward; and so may they.

John knew Christ, whom he had never ſeen before.

I haue need to bee bapeized of thee.] Some haue thought, that *John* did not know Christ to bee the Sonne of God, and the Mefſias; but onely by his ſpeech,

gate,

gate, and habite, tooke him to bee some worthy and excellent man. But 1. it is vnprobable, that this worthy Witnesse of him, who in the wombe sprang at his presence, as if then he had knowne him, who had immediatly before preached him to be so farre aboue himselfe, as that hee was not worthy to vnloose his shooe, that hee should not now know him to be him whom he preached. 2. If he had conceiued him to haue been onely some worthy man, hee would haue thought him fitter to haue been numbred among Gods people in their Baptisme, rather than haue forbidden him. 3. He must needs know him in his greatnes of Deity: for none could bee greater than not to need Baptisme, except the Son of God. 4. He confesseth that he

1

2

3

4

he knew him to bee more, and greater than a mere man, euen the Sonne of God, the King and Sauiour of his people, who only washeth them with the holy Ghost, and giueth them life eternall, *I haue need to be baptizēd of thee.*

Obiect.

How is it then, that *John* saith, chap. 1.31,33. that he knew him not, but by that signe giuen him by him that sent him, *Vpon whō thou shalt see the Spirit rest, that is he: the which signe was not yet accomplished, vntill after the Baptisme of Christ?*

Answ.

John was filled with the holy Ghost, and by the same Spirit which caused him to acknowledge him in the wombe, before he had seene his face, was admonished that this was hee whom he preached. But in that he said, hee knew him not but by that signe,

signe, hee must bee thus vnderstood: 1. He knew him not by face before; for hee had neuer seene him, for the reason before alleaged. 2. Though hee had in some sort knowne him when hee came to Baptisme, yet hee knew him not so fully and cleerly as hee did afterward by that signe: yea, that former knowledge compared with the latter, is scarce worthy the name of knowledge, but of ignorance: for as it was with the fathers and beleeuers of the old Testament, so is it heere; Christ was after a sort known to that ancient people, but yet so obscurely, as compared to that knowledge in his appearing, it still carryeth the name of ignorance, Ephes. 3. 9. *Paul* speaking of Christs manifestation in the flesh, saith, that now that mysterie was

E brought

brought to light, which was hid
frō the beginning of the world.
The former was a darke know-
ledge, as in a glasse or picture,
this is face to face, at leſt a know-
ledge by present. 3. Though
Iohn knew him before the ſigne
by a ſpeciall reuelation, whereby
he was after a ſort manifested vn-
to himſelfe, yet was he not ſo in-
wardly confirmed, as that hee
durſt preach him to be the man,
though he had preached much
of ſuch a one; and therefore,
Ioh. 1. 34. As ſoone as hee had
ſene the Spirit rest on him, hee
faſh, I ſaw and bare record, that
this is the Sonne of God, & ver.
36. pointed at him with his fin-
ger the next day, ſaying, *Behold*
the Lambe of God: for now hee
was openly manifested by this
ſigne & others at his baptisme,
not to *Iohn* only, but to all Israel.

Out

Out of this knowledge of Christ and himselfe, hee giueth this worthy testimony of him, I haue neede to be baptized of thee: I came of *Adam*, and contracted pollution: thou didst not, but wast sanctified of the holy Ghost to be a sanctifier of all; Thou art Spirit, I am flesh: can flesh wash the Spirit? I am a sinfull creature, thou who hast power to create, hast also the power of sanctifying; Why doest thou that art Lord of all, rich ouer all, seeke wealth at my hands a poore and needfull creature, who should rather begge it of thee? hath a sound man any neede of a Physician, or a cleane man of cleansing? what spot is there in the immaculate & spotlesse Lambe of God?

I haue neede to be baptized of thee:] in which worthy profession,

Iohns Repulse.

sion, i. Note his humility ; hee acknowledgeth his neede and wants , yet a man risen to great perfection , then whom a greater was not borne of woman , so holy in his life, and so powerfull in doctrine , that all men held *Iohn* for a great Prophet ; yet he confesseth his neede of Christ , and of his baptisme.

The more
grace, the
more is the
sense of
want of
grace.

The greater gifts and graces a man hath , the more hee feeth his wants , and will be humbled for them. *Iohn* was priuiledged aboue all men, to be not onely a witnesse to Christ , but also one, to whom Christ himselfe seeketh for baptisme : now the more hee is exalted , the more doeth he abase himselfe , and in the presence of Christ thus honouring him, he makes himselfe of no reputation. Gen. 18. 27.
Abraham cōming neere to God

to intercede for Sodome ; and hauing preuailed with God in sundry suites, was so farre from swelling in conceit of his familiarity with God , as that most modestly in sense of Gods presence and his owne basenesse, he saith , I haue begun to speake, and *am but dust and ashes* : and the neerer the Saints come to God , and are more graced by him , the more is their sense of their owne wants. *Job* hauing heard of God by the hearing of the eare in the ministry , now more familiarly and fully, euен by the sight of the eye , in the signes of his speciall presence, breaketh out into these words, *I abhorre my selfe , and repent in dust and ashes, chap.42.5,6.*

Luk.5.8. When Peter saw the dignity and diuinity of Christ in that miraculous draught of

E 3 fishes,

fishes, hee said, *Depart from me, Lord, for I am a sinfull man.* Why would Peter cast off his Master, or be cast off? No, (for he fell at his knees:) but the maiestie of Christ forced him to descend into himselfe, and to see himselfe vtterly vnworthy of the cōpany or fellowship of Christ: Besides, the sight of his sinne made him feare, lest, if hee should be so neere Christ, hee might reuenge his sinne.

Reasons.

1

1. As a man, the more hee looketh vpon the body of the Sunne, the more shall hee discerne the weakenesse of his own sight: so the bright beames of Gods grace and glory lets a man see his owne impotency and nothing.

2

2. As in all other plants the roote groweth according to the encreasing of other parts: so in

in this plant of grace in the ground of mans heart by Gods finger, the roote of grace, which is true humility , groweth with euery other grace.

First then , he that would see himselfe in the truest glasse,must draw neere to God and Christ, and he that would be something in himselfe , let him stand neere God a little, and he shall see his error. Isa.40.15. All nations are before him as the drop of a bucket , and as the dust of a balance; all nations are before him as nothing, and counted to him lesse then nothing, and vanity : Yea, the Angels themselues are comparatively powerlesse and impure in his sight ; how much more those that dwell in houses of clay , whose foundation is in the dust ?

Secondly, examine thy selfe ;
E 4 if | *Vſe 2.*

*Vſe 1.**Iob 4.18.*

if thy grace be found, it lets thee
see thy wants and weakenesse,
and keepes thee vnder, & leades
thee into the practice of humili-
tēy , thou wilt see some prickes
in thy flesh humbling thee.
Christ himselfe who was anoin-
ted aboue all his fellowes, what
a lowly and humble course of
life liued he in? *Paul* before his
conuersion , was a iolly fellow,
aliue and able to stand alone :
but, when grace tooke footing,
then could he confessē himselfe
the chiefe of sinners. The pro-
digall sonne in his prodigality
thought none so good as he, he
had no company fit for him in
his fathers house : but, when he
came to himselfe , and returned
home , oh then hee was scarce
worthy the place of a seruant.
Let this curbe the pride and ful-
nessē of spirit , in such as seeme

to

Rom.7.9.

1.Tim.1.15

Luk.15.21.

to themselues to be aduanced in grace aboue others. Much ambition is in the best; and the Disciples in Christs schoole , at his elbow, and in his presence, will be contending who should be greatest , one cannot yeeld to another : what trifling follies driue even Professors , who should haue first denied themselues , into comparissons , into contentions with violence , and all to obscure one another ? one will haue the praise of vnderstanding , another of speech, another of memory , another of iudgement ; and one must rise by anothers fall. Now would I like him of all Professors , who will striue for the praise of humility : and this man is (by Christs determinatiō) the greatest of all , who is in regard of himselfe the least of all , and in respect

Math. 20.
20.

respect of others seruant to all. I know, great corruptions will thrust in vpon beautifull graces, but yet know thy grace to bee much blemished by such courses, and if this corruption grow and raigne, thou maist suspect the soundnesse and truth of it.

Obser.

2.

Object.

2. Obserue, *Iohn* acknowledgeth his need to be baptized.

Why? did not he preach the doctrine of repentance? did not he seale the grace of the Couenant to beleeuers by baptisme? what need then had he of it?

Answe.

Hee meanes heere that baptisme, of which formerly he had spoken, by the holy Ghost and by fire: well hee knew, that hee could neuer apply to himselfe that grace, which was offered in the Vword and Sacrament, vnlesse he were baptized with the holy Ghost, which was proper vnto

vnto Christ to doe.

But what needed *John* the baptisme of the Spirit? he was sanctified from the wombe, and had receiued the spirit of regeneration and holiness alreadie, and was a most gracious man.

Truc it is, that *John* had receiued grace, and possessed the benefits of the new Testament, and merit of Christ by faith, but yet 1. because he had them only in part, he sees his neede to haue them encreased and perfected: grace was rooted, but without the Spirit of Christ it could not grow. 2. Although he had receiued grace, yet hee knew it must needes lye idle, vnlesse Christ did by his Spirit continually quicken and moue it: therefore he needs still the baptisme of the Spirit, to inspire him with new life, and set him on

*Quest.**Answe.*

on worke in spirituall duties.
 3. He knew, that though he had receiuied grace and beginnings of saluation, yet hee could not perseuere in grace, and retaine those graces, vnlesse Christ did still by his Spirit worke powerfully in him, and finish the good worke hee had begun: for it is not in the nature of grace, that the Saints perseuere in it, or that it cannot be lost, but by the power and promise of God, who preserueth his to saluation.

1.Pet.1.5.

Doct.
 The saints
 ascribe all
 their good
 vnto grace
 from first
 to last.

The Saints of God in Scripture ascribe the whole matter of their saluation from first to last vnto God, acknowledging that it is God, who worketh the will and the deed, that he is the author and finisher of their faith and saluation. 1.Pet.5.10. The God of *all grace*; namely, both of that *first* and *eternall grace* of election,

election, and also of all secondary and consequent graces, whereby such as are elected, are in due time called, iustified, sanctified, and led vnto glory and salvation. Isa.45.24,25. In the Lord I haue righteousness & strength: the whole seed of Israel shall be iustified, and shall glorie in the Lord.

1. The true knowledge of God brings in knowledge of a mans selfe, the godly thereby see their owne righteousnesse to be as stained clouts, they see their owne nothing and beggerie, being desperate banquerupts, who haue not one farthing to pay; which the Lord Iesus seeing, hee dealeth as hee did with those two, who had nothing to pay, Luk.7.42. he forgiueth vs all.

Reasons.

I

2. They know, that to come by

2

by blessing, they must cast away their owne ragges, and then put on the garment of their elder brother , which being a long white robe , it needeth neither eeking nor patching ; a garment of Gods making , as *John* here acknowledgeth Christ , and euer-
y way fit .

3. Euery good and perfect gift is from the Father of lights ; and if we haue not a bit of bread of our owne , but by prayer , how haue we of our selues any thing of higher straine ?

Vſe 1. Vee must therefore in the whole matter of saluation , ac-
knowledge with *Paul* , By the grace of God I am that I am ; and, I laboured more than all , yet not I , but the grace of God that is in me : faith is the gift of God , and so is continuance in faith ; for he that is the Author , is

is the finisher of it, Heb. 12. 2.

Euery new act and motion of faith is Gods : In him wee liue, moue, and haue our being, Act.

17.28. Oh say with that holy Martyr , liue and dye with it in thy mouth , *Onely Christ, Onely Christ.*

*John Lam-
bert.*

Secondly, abhorre all Popish religion , which ioyneth the doctrine of free-will , merits, and humane satisfactions with Christs merit. *John* saw nothing in himselfe , being a man iustified, but still needs Christs baptisme ; hee giues testimony to Christ , that it is hee alone that washeth from sinne , giueth the holy Ghost, and life eternall; and all contrary doctrine heereto, abolisheth the death and merit of Christ. For this coniunction and hotch-potch of theirs , wee must for euer disioine our selues from

Vse 2.

from them , vnlesse wee will be disioyned from Christ as they are, Gal.5.2,4,11. Oh but the difference is not so great. Yes that it is , wee differ not in circumstancies onely , but in substance and foundation ; and if the Apostle may iudge it, one of vs must needes be falne from Christ, and haue no part in him. As good ioyne with Turkes as with Papists.

Vſe 3. Thirdly, the best had need be baptizied of Christ , and therefore let vs neuer content our selues, till we finde in vs the power of Christ's baptisme , which where it is, there is the prefence of the Spirit, who is as water to cleanse vs, and fire to purge vs.

And commest thou to me ?]

It was a good Antecedent, that hee needed Christ's baptisme , but it was an ill consequent,

quent , that therefore Christ should not come to him. Our corrupt nature is ready to inferre vpon good grounds false consequents ; vpon free iustification by faith, a neglect of good workes ; vpon the doctrine of predestination , a carelessness and leaue to doe what wee list ; vpon the doctrine of Gods mercie , a boldnesse and licentiousnesse in sinne; vpon the doctrine of care for our family , a covetous earthlinesse.

Verse. 15. *Suffer now : for so it behoueth vs to fulfill all righteousnesse : so he suffered him.* Vers.15.

Sect.3.

Suffer now; Let it be so now for the time of my abasement, and for the time of my office and ministry, and for the dayes of

F my

my flesh, wherin I haue voluntarily laid aside my greatness; I aym now at another thing; there is a righteousnes, which I must performe, for which I haue descended frō heauen, & must descend, & be further abased thē thus yet vpon earth: therfore suffer now.

By *righteousnesse* here is meant, not any speciall vertue, but generally perfection of all vertues, namely, whatsoeuer the Law of God requireth; for that is the rule of all *righteousnesse*. The *fulfilling of all righteousness* is perfect and absolute obedience vnto all Godsholy constitutions and ordinances, according to those many precepts in Scripture, as Deut. 11. 32. Take heed that *yee doe all the commandments* and lawes that I haue set before you this day: and 6.1,2, and 4. 6, &c. This fulfilling of *righteousnesse*

righteousnesse the Law looking
for at our hands in our owne
persons, but being now impossibe
because of the flesh, Rom. 8.3
God sent his owne Sonne in the
similitude of sinfull flesh, that
the righteousness of the Law
might bee fulfilled in vs, not by
way of inherency, but of imputa-
tion; not by doing, but by be-
leeuing. And this fulfilling of
righteousnesse our Sauiour here
speaks of, wherby as a most obe-
dient seruāt of God, & our sure-
ty, he was voluntarily subiected
to all Gods ordinances. Thus to
satisfy the law, he must be circū-
cised; for that *Moses* his law re-
quired: he would bee presented
in the temple, Luk. 2. 21,22. As
it is written, &c. At 12. yeeres
he came vp to Ierusalem after
the custome of the feast, verf. 42.
He was after this subiect to his
F 2 parents,

parents, vers. 5 r. for so the Law required : and hee that hitherto had fulfilled all legall rights and obseruances , now at this time must vndertake another, which was yet wanting.

Quest.

But what law or ordinance was there for baptisme , to which Christ must be subiect?

Answ.

It was decreed by the whole Trinity, 1. That Christ should bee initiated by this ceremony; wherein also hee must manifest himselfe the author of all purity and cleanenesse. 2. *Iohn* had preached it, and shewed the necessity of it by diuine authority. 3. Hee would not onely subiect himself to his Fathers ordination, but also for our sakes, the vertue of whose baptisme depends vpon his, as also giue vs helpe by his example, and therefore would himselfe doe that which

which he commaunded others to do. 4. Christ as Mediator and in our stead, was to be made our righteousness, 1. Cor.1.30. three vwayes: 1. In being made an offering for vs, by vvhich hee vvas to abolish our sin and curse, and by his most perfect obedience satisfy the vvhole Lavy for vs. 2. By applying that righteousness purchased by his blood, vvhich els vve could neuer haue had benefit by. 3. By appointing and sanctifying meanes and instruments for that applicatiō, called the *ministery of the Spirit*, vwhereof one branch is the lauer of water in the Word. And thus as in our stead, hee stood in the general, bound by the wil and ordinance of God, in himselfe to sanctifie baptisme for vs.

2 Cor.3.3.

But why doth Christ say, It behoueth *vs* to fulfil, and not,

Quest.

F 3 me,

me, seeing neuer any but he fulfilled all righteousness?

Answe.

In the righteousness, where-with we stand righteous before God, are two things: 1. The merit of it, and whole performance; and thus by his satisfaction and obedience, he alone procureth perfect righteousness to his people: he trod the wine-presse alone, Isa. 63.3. He looked for an helper, & there was none. 2. The application of it in the meanes: and thus he takes in helpers, that is, the ministry of the Word & Sacraments, whose labour he vseth in the worke of reconciliation: and in this second consideration he takes *John* in with himselfe, who he also puts in minde of his duty, and so speakes in the plurall number.

Our Sauiour feeth *John* in an error, because of his ignorance and

Doct. 1.

and want of consideration, hee suffers him not to lie in it, neither doth he imperiously checke and reproch him, nor stand vp on his will, *Sic volo, sic iubeo,* --- but vouchsafeth him a meek and modest answere, whereby 1. he labours to roote out his error.
2. To leade him into his dutie.
3. To leade vs into our dutie in dealing with weake offenders.

1. He answers him, to roote out his error: so hee dealt with Peter, Ioh.13.37. I will lay down my life for thy sake. Nay verily (saith Christ) I say vnto thee, before the cocke crow, thou shalt deny me thrice. The like with Nicodemus, Ioh.3. when he spoke most grossely and carnally of the high poynt of Regeneration: so Matth.20.21. to the two sonnes of Zebede, who would sit at his right and left hand, and be a-

I
The right
manner of
helping
our bre-
thren out
of their
errors.

boue all the rest, It is not mine
(saith he) to giue : and when the
other ten heard this and disdai-
ned, vers. 26. how doth hee call
them and teach them , not to
make this vse of the others
weaknesse , but learne to bee
humble in themselues, and be-
come each others seruant? In
whose steps we must tread, and
bring our brethren out of their
errors , by exhorting one ano-
ther, and restoring one another
by the spirit of meeknesse, Gal.
6.1. for 1. hereby we testifie our
hatred of the euill, which wee
seeke to suppress. 2. It is a to-
ken of true Christian loue to
helpe our brethren out of sinne,
wheras to let them runne on in
error , not seeking to reclaime
them, or restraine them, is a part
of hatred and crueltie. Leuit. 19.
17. Thou shalt not hate thy bro-
ther,

ther, nor suffer sinne vpon him: as wee would not suffer our neighbour to runne into bodily harmes. 3. It is the right vse and dispensing of our gifts, whē we lay them out to the profit of our brethren.

2. Christ leads *John* into his dutie most gently, which was to looke to his calling, and not pretend modestie, or reverence to hinder him in the same. This was *Peters* error, Ioh.13.8. hee would not in modestie haue Christ wash his feete, till Christ tolde him that then hee must haue no part in him. Oh then (said *Peter*) not my feete onely, but my head and hands and all. God had called *Abraham* to kill his sonne: he must not now pretend nature or pitie, or the promise, &c. to hinder him; Gods will and calling must bee his

II.

1

his square : Teaching 1. Ministers to haue respect more to their calling, than to the greatness of any mans person : for 1. God sends them equally to all. 2. In the ministrie all are one. In the kingdome of God there is no difference : herein *Moses* failed, Exod. 3.11. saying, Who am I, that I should goe to *Pharaoh*, &c ? his calling shoule haue bin in his eye, not *Pharaohs* greatness. 2. Again it teacheth, that whatsoeuer God commandeth, no respect of man must hinder vs from it. Gal. 1.16. When God called *Paul* to reueale his Sonne among the Gentiles, immediatly he communicated not with flesh and bloud : So in our ministry we may not cōmune with flesh and bloud, but goe resolutely to worke, and say as *Nathan* did to *David*, Thou art the man;

2

man; nor forecast iissues and successes, but doe our dutie, and leaue all vnto God. 3. In our religion for holding or not holding it, we may not eye man or the lawes of man, or goe by the perfwasioe of men, but tread all that vnder our feet, as the three Children and all the Martyrs haue done. 4. In our common courses of administering iustice and equitie we must not respect persons, fauour or disfauour, but what Gods word and a good conscience informed thence tels vs is our dutie, especially if a man haue taken an oath to a corporation so to doe.

3. Our Sauiour in the manner of his speech with *John* leads vs into our dutie, namely, when we are to deale with persons offending of ignorance, to vse all moderation and meeknesse, in infor-

3

4

III.

Meeknesse
necessary
in infor-
ming and
reforming

informing and reforming them: wherein,

Reasons.

1. Wee frame our selues to the commandement, Gal. 6. 1. Restore such as are falne, *by the spirit of meeknesse*: and 2. Tim. 2. 25. *Instructing with meeknesse* the contrary-minded, waiting if at any time they may be pluckt out of the snare of the diuell.

2. We tread in the steps of our Sauiour Christ, of whom it was prophecied, that he should not crie, nor cause his voyce to be heard in the streets; a bruised reed he should not breake, Isai. 42.2. & 53.7. When he was oppressed and afflicted, he opened not his mouth. How meekely answered hee him, that smote him yniustly, Iohn 18. 23. If I haue euill spoken, beare witnesse of the euil? and how meekly did he call *Iudas* friend, comming to appre-

apprehend and betray him?

3. Wee manifest a notable fruit of the spirit, called the *Spirit of meeknesse*, & hath in it the pith of loue, which when it accompanieth a reproofe, it is that oyle, euен the precious oyle which breaks not the head, Psal. 141.5.

4. We take the course to doe good by reproofe; whereas to reprooue with rancor and malice, seeking rather to disgrace, than to reforme the party, hath no promise, no good effect, Pro. 15.1. *A soft answere puts away wrath*, but grieuous words stirre vp anger: and 25. 15. *A soft tongue breaketh the bones*: and Rom. 12.20. A meeke and gentle behauiour heapes coles on the enemies head. See the example of *Gideon* appeasing the men of Ephraim, Judg. 8. 1, 2, 3. and *Abigail David*, 1. Sam. 25.

But

But if *Iohn* had sinned of obstinacy or wilfulnesse, Christ would haue been plainer and rougher with him, as Matth. 23. hee denounced many woes against the Scribes and Pharisees. For this is a rule of all reproofes, They must bee so tempered, as that the party reprooued may be brought to a true sight of his sinne, and to be pricked in hart, if it bee possible: God himselfe doth so reprove, as he sets mens sinnes in order before them, Psalm. 50. 21. If a man will still winke and shut his eyes, or goe on in contempt of God and his ordinances, hee must bee dealt plainly withall: a cold and perfunctory reproofe, such as *Eli* vsed, will doe no good; yet in this plaine reproofe there must bee such carriage, as the party may see himselfe rather reprouced.

ued by God, than by vs: See
2.Cor.13.2.

Againe,in that Christ affirmeth,that he was to fulfil all righteousnesse, learne, that whatsoeuer the Law of *Moses* required to perfect righteousnesse, that Christ fulfilled in most absolute perfection, I came not to destroy the Law, but to fulfill it. Rom. 10.4. Christ is *the end of the Law*, for righteousnesse to e-
very belieuer.

How did Christ fulfill ſy Law?
He fulfilled, 1. the *ceremoniall* Law by his one oblation of himſelfe vpon the Crosse: for then all of it had his end; then the vale was rent. 2. The *moral*,two waies: First,in his owne person; partly by his doctrine,in deliuering the perfect doctrine of the Law, and clearing it from corruption: partly by his obedience;

Doct.2.

Mat. 5.17.

Quest.
Answ.

ence; both *actiue*, performing the whole, and euery duty concerning the loue of God, or our neighbour; and also *passiue*, satisfiying the curse due to transgression; and *partly* by the conformity of his nature with the Law, which onely hee (since the fall) hath, or can haue. *Secondly*, in the persons of others he fulfilleth the morall Law:

I. Of the godly, 1. by *imputation*, Rom. 5. 19. By the obedience of one, many are made iust: and this is by giuing faith to the Elect. 2. By *inchoation*, and renownation of their nature by the Spirit, writing the Law in their hearts, Ier. 31. 33. and making them to walke in his waies, Ezech. 36.27. But this fulfilling is weake, and onely begun in this life, wherein the best (in their minds) serue the Law of God, but

but in their flesh, the Law of sin,
Rom.7.22.

2. Of the wicked, by executing the curse vpon them, and so they fulfill it in the condition of it, because they doe not in their conformity yeeld vnto it.

But by what bond was Christ tyed to fulfill the righteousnesse of the Law?

Galath. 4. 4. When the fullnesse of time was come, God sent his Sonne made of a woman, and made vnder the Law : *made of a woman* : that is, not begotten ; and *made vnder the Law*, not borne vnder the Law. For Christ was, and is, the Lord of the Law, as the Sonne of man is the Lord of the Sabbath, and by his nature (as Lord of the Law) is not subiected vnto it, but by meere and voluntary condition of will, abased himself,

Quest.

Answ.

Phil. 2. 7.

selfe, and subiected himselfe vnto it ; and not as a priuate person, but as a pledge and surety, and that in our stead representing the persons of all the Elect : Thus saith the Apostle, he *made* himselfe of no reputation, and was *made sin* for vs, and a curse, &c. All which shewes, that it was a voluntary subiection, and a free-will offering of himselfe; for else could it not haue been acceptable.

Neither may any man stumble at that common obiection, wherby they would make Christ merit for himselfe, and all this fulfilling of righteousnesse to be necessary for himselfe; because his flesh and man-hood was a creature, and ought homage to God as Creator. I answere, The man-hood of Christ is considered two wayes : 1. as seuered from

from the Deity, and in it selfe ; and thus it owes all obedience to God : but 2. as from the very first conception, it was received into the vnity of the second person, and became a part thereof ; and thus it hath an eternall righ-teousnesse from the first moment, and is exempted from the common condition and obligation of all other men, and freed from the common bond of obedience. Thus our comfort is euery way enlarged , in that Christ did all for vs ; not by any such necessity of nature as wee, but by free choyce and election of will, by which his whole obedience was a free-will offer-ing.

Heereby Christ is concluded to bee perfect God : for hee can-not be a naked man, that can perfectly fulfill all righ-teousnesse ;

G 2 and

and ſt not for himſelfe directly ,
but for all the Elect: he is not on-
ly iuft, but a iuftifier, Isa. 53. 11.
by his knowledge. Who could
obferue all the precepts of the
Law? Who could vndertake
vpon himſelfe, and foile and o-
uercome all the curses of the
Law, due to the ſinnes of the E-
lect? Who could merit all the
promiſes of the Law, that they
ſhould be yea and Amen to be-
leceuers; but this ſecond *Adam*,
our *Emmanuel*, God with vs, and
in our nature, as well as in our
ſtead? Jer. 23. 6. The name wher-
by they ſhall call him, is, *The*
Lord our righteouſneſſe: and 35.
16. He that ſhall call her, is *The*
Lord our righteouſneſſe. And hee
that can thus iuftifie beleceuers,
is God; because hee can both
merit, and impute a perfect righ-
teouſneſſe, and by renewing
their

their nature, and donation of the Spirit, begin, and accomplish the same in themselues.

Secondly, obserue the goodness, perfection, perpetuity, and strength of the Law, seeing Christ must come from heauen to fulfill it; not a iot of the Law shall passe away, when heauen and earth passe away. How little doe men thinke heereof, that let passe the precepts, promises, and threats, as if they were things not at all concerning them? Whereas, if a man could ouerthrow heauen and earth, he could not diminish one tittle of the Law. The wickedest wretch that liues, and sets his face against heauen, and glories in his defiance of the Law, shall fulfill it in the curse and plagues of it; as hee that will transgresse the Lawes of the

vſe 2.

King by felony, shall fulfill the law in the penalty of death.

Vſe 3.

Thirdly, if Christ haue fulfilled all righteousnesse, and satisfied Gods justice, then haue wee found comfort: 1. Our whole debt is paid, hee hath payed the vttermost farthing for euery beleeuuer: here is a stay to him that sees his insufficiencie & banquerupt estate. 2. If Satan set vp on the beleeuuer, and come vp on him for the breach of the law, which God will stand so strikt for, here is a full answere, Christ hath fulfilled all righteousnesse.

Vſe 4.

Fourthly, heere is a Cannon and battry: 1. Against all Popish merit, and humane righteousnesse and satisfaction; it must be Christ's righteousnesse that must be meritorious and satisfactorie; his, who can fulfill all righteousnesse, which we cannot doe,

doe, neither neede to doe after him. 2. Against all workes of hypocrites and vnregenerate ones, who being without faith in Christ, all they doe is sinne, no fulfilling of righteousnesse. 3. Against loose Christians, who, because Christ hath fulfilled all, will doe nothing: for, to whom Christ fulfilleth all righteousness for iustification, he renueth their hearts, and giueth them his Spirit, that they shall endeavour to fulfill the Law; not to satisfie for, or to iustifie themselves, but to testifie their thankfulness for such a free and vndeserved grace.

Further, as Christ our Lord had respect to fulfill euery duty that God had commanded him in his place and calling: so must euery Christian Houholder endeavour to do all the things that

*Doit. 3.
Christians
must aime
at vniuersal
obedience.*

God hath enioyned him by vertue of his calling , generall or particular Deut.5.29. Oh that there were such an hart in them, to feare me,& keepe all my cōmandements! and ver.32,33. You shal not turn aside to the right hand, or to the left: you shall walke *in all the wayes* , which the Lord your God hath cōmanded you. Phi.4.8. *Whatsoeuer things are honest, iust, true, of good report, thinke on these things, and doe them.*

Reasons.

1.

1. The whole Word of God calls for it : the Law, whereof euery iota must be fulfilled , and the fragments of it gathered vp, curseth euery one that continueth not in *all* things; and the Gospell teacheth to obserue *all* things,Math.28.20.

2

2. The worke of grace disposes the heart and soule equally to

to one good thing as well as to another : the sound grace of Regeneration changeth the whole man , and reneweth the whole nature with all the powers thereof. And indeede heere lyeth a maine difference betweene a sound heart and an hypocrite : one will seeme to doe many things with *Saul*, but *Agag* shall be spared ; yea, and can doe many things with *Herod*, but will hold his *Herodias*; the other hath respect to all the Commaundements , and hateth all the wayes of falsehood. Giue thy selfe liberty in some things, and in the end thou wilt take liberty in all.

3. The eye of the Lord is vp on euery man , to watch him how farre hee is wanting in any good work, which he hath giuen him calling & meanes vnto , and as he is ready to commend the presence

Pis. 119.6.
& 118.

3

presence of any true grace , to encourage it: so taketh he notice of that which is wanting, partly to reprooue the want, and partly to prouoke vs to the purchase of it. Thus he testifieth of many of the Kings of Iudah , who were highly commended in some things, but failed in others ; either the high places were not taken away wholly, or some league was made with Gods enemies, or some forgetfulness ouertook them : So the Spirit in the new Testament,writing to the Churches, speaketh plainly, I know thy workes, &c. but this I haue against thee, This thou hast, and this thou hast not.

Rev. 1. &
3. Chap.

4

4. As it yeelds thee comfort of soundnesse here , so it aduanceth and furthereth thy reckoning, and prepareth a comfortable account for hereafter. How rich

rich might a man be in good
workes? what an Hartest might
hee make account of? what a
crownē of righteousnesse might
he expect, that were carefull in
this endeuour to looke to doe
one duty as well as another?

5. This was the commendation
of sound Christians in time
past: *Zacharie* and *Elizabeth*
walked in *all* the ordinances of
God without reproofe; first, they
framed their liues to all Gods
commandements, and then they
are said to keep them, or to walk
in them. 1. Because Christ's kee-
ping of them was imputed to
them. 2. Because themselues
were renewed by the Spirit to
keepe all, not legally in the per-
fect act, but euangelically in the
endeuour to keepe them, and
grieve in failing. Thus *Paul* en-
courageth and commendeth the
Romanes,

Romanes, chap. 15.4. that they were full of goodnessse; and Dorcas, Act.9.36. that she was full of good workes.

Vſe 1.

Wee must therefore account the whole word of God our rule of life, as well as the ten Commandements, and so respect greater duties in the first place, as we neglect not the least: for, is not euery word of God a binder of conscience to obedience or to punishment? No man can be an imitator of Christ herein, that is not diligent to know the whole will of God in the Scripture, and consonable to subiect himselfe as well to one precept as to another: the Word bids thee, Thou shalt not kill, steale, commit adultery; the same word bindes thee to all particular duties of mercy, of iustice, of sobriety; the same Word bindes thy

thy eyes from vnlawfull lookes,
thy tongue from guilefull or
corrupt speech; yea thy thoughts
are not free, but ought to bee
kept in full conformity with the
will of God.

Secondly, this serues to reprooue lame and cripple Christians, hauing at most, but one leg to walke vpon, and that very impotent. Some content themselves with opinion of religion, and hope they walke with God, in publike and priuate duties, which care they are to be set forward in; but in dealing with men iustly, discreetly, and conpcionably, heere they faile: they separate those things which God hath ioyned. Others, so they walke ciuilly and honestly, so as man cannot reprooue them, are safe enough; the care of Religion is wholly cast off, as if the du-

yse 2.

ties of religion and ciuility were at warres, and could not both lodge in one house, or heart. But this lesson binds on thee a care of all duties, both as a man, and as a Christian. The Magistrate must be both a good Magistrate, and a good man: if hee administer iustice, and negle^t religion, he may bee a tolerable Magistrate, but a vile man: if he shall thinke that he is onely a patron of equity, and not set out as a pattern of piety, and a fore-man in all good exercises, hee hath not yet learned to tread in the steppes of godly Magistrates, whose chieke care was to leade others the way to the Temple: If he shall thinke, that the building of the Church, the dis-countenancing of sinne, the encouragement of the godly, belongs onely to the Minister, and he

he will haue no hand in this businesse; we may with the Scripture conclude him to be neither a good Magistrate, nor a good man. The Minister must not onely be a good Preacher and diligent, but a good man, mercifull, sober, watchfull, heauenly-minded, humble: for hee that teacheth another, should not hee teach himselfe? And as his gifts are aboue ordinary mens, so his care must bee in them all, to testifie himselfe both a good Minister, and a good man. Private men, who profess the teaching of grace, must learne to liue soberly, iustly, and godly in this present world.

TIT.3.12.

It were infinite to shew the particular duties in their seuerall rankes, all which must haue place in Christian life: onely consider, that there is no man, which

which is not bound, 1. to all duties of religion and godly life. 2. To all duties concerning outward righteousnesse, which all men claime. 3. To all speciaall duties charged vpon him by vertue of that society, wherof hee is a member, whether Church, Common-wealthe, or family. And for the better performance of them all, obserue these rules:

1. Make conscience of this duty, as knowing that omission of duties; and failing in them, shall receiue sentence against them, as well as commissions:

Mat 25.42 Depart from mee, for yee haue not done these and these things.

2. Looke what thou art called vnto; and in thy calling, what is most needfull and necessary, and that doe; wisely preferring the

the generall calling, before the speciall, and heauenly things before earthly : as for other mens matters, meddle not vncalled ; and for things lawfull, if not so necessary, bee not so conuersant in them.

3. Keepe thy selfe in a readinesse to euery good worke, both in respect of thy selfe , and others : Know that thou hast alwayes one iron in the fire, a soule to saue, an *Election to make sure,* which requireth *all diligence :* and now is thy day, thy tide, thy tearme-time ; thou maist not slacke thy opportunity : And for thy brethren, if thou canst doe them good to day in soule or body, delay not till to morrow. Say not vnto thy neighbour, Goe, and come againe, and to morrow I will giue, when thou hast it by thee, Prou. 3. 28.

2. Pet. 1. 10.

H This

This may be the last day of doing thy selfe, or others good, and therefore accept it.

4. Hee that would fulfill all, must not onely take occasions offered, but cuen seeke them, and watch them, as being glad to obtaine them. So did the Patriarkes, they watched at their gates, to whō they might shew mercy, and ran a farre off to force them to accept it: so should the sonnes of Abraham seeke out to relieue Christ in his members, those that are truly poore indeed: heere is a note of a cheerfull Christian, when loue and mercy flow from him, and are not forced.

5. So contrive thy course and busynesse, that neither duties of piety hinder the duty of thy calling, nor these stand in the others way. God is a God of

of order, and hath not appointed one duty to destroy and eate vp another, but to feed and strengthen one another. Eccl.8.
5. The heart of the wife knowes time and iudgement; knowes how to subordinate duties, and not make them opposite: the heart of the wife will forecast for the Sabbath afore-hand, and so order the weekes businesse, as the Lords Sabbath bee not encroched vpon. The heart of the wife will so husband opportunities, and manage the affaires of his calling, that the priuate seruice of God in the family shall not be interrupted: as prayer, reading, &c. which is often omitted through want of prouidence, which would haue allotted time for it, which some domesticall distraction hath deuoured. The heart of the wife
H 2 will

will order times and seasons, as there shall bee place for euery good worke in the weeke day, and especially for the best workes ; as if there bee a publike exercise of religion, it were hard if a good heart could not gaine one houre in the weeke-day to watch with Christ ; if it were any thing else, which went with the stremme of corruption, as to any gaming, sporting, or some vnwonted occasion , twice as much time would either bee redemeed, or insensibly lost. Doe as you doe in your trades, in this trade of godlinesse : many seuerall businesses belong to euery trade , yet a wise man so casteth them, as one crosseth not, but helpeth forward another.

6. See that no time passe thee, of which thou canst not make a good account : hast thou so many

ny things to doe , and lettest
precious time slip and doe none
of them ? 1.Pet. 1. 17. Passe the
whole time of your dwelling
heere in feare , and , Redeeeme the
time , because the dayes are euill .
There is no time , wherein God
and thy neighbour , or thy selfe ,
the Church or Cōmon-wealthe ,
or thy family , or the Saints a-
broad call not for some dutie
from thee ; and canst thou stand
idle in the vineyard , hauing so
much worke before thee ? Hast
thou all righteousnesse to fulfill
in endeavour ? and canst thou
finde an idle time to intend no
whit at all ? Oh lay vp these rules ,
and they will be excellent helpes
to set thee forward after Christ ,
till in the way that himselfe hath
appointed , thou commest vnto
him to receiue the fruit of righ-
teousnesse .

Then he suffered him.

Sect. 4.

*Iohns per-
mission of
Christ.*

Iohn hearing Christ giue such a sound reason for his fact, he disputeth no longer,nor resisteth, but cheerfully admits him to his baptisme:for 1. Now he knoweth that whom he beleueed firmly to be the Sonne of God and Sauiour of the world,all his commaundements and preceptsmust needs be iust, wise, and onely good. 2. His spirit could not but reioyce,that he would vouchsafe him to bee the minister in his fulfilling this part of righteousness. 3. He is now in expectation of that promise to be accomplished,Ioh. 1. 33. and to see the Spirit visibly descend vpon him,which was as glorious a sight, as any mortall

cyc

eye could euer behold, & therefore vndoubtedly he now most willingly permitted him.

Whence note the singular modesty of this holy man, hee yeeldeth vp his error at the first; so soon as Christ letteth him see it, and teacheth vs, that it is a point of Christian modesty to bewilling both to see our error, and to forsake it vpon the sight of it. *Job* was so desirous to see his error, that he would learne it of his seruant and maid, *Cha. 31. 13.* And seeing his error, *chap. 39. 38.* He professed thus of himselfe : Once haue I spoken, but I will answere no more, yea twice, but I will proceed no further. The like we see in *David*, when *Abigail* met him and perswaded him from his purpose, *1. Sam. 25. 32.* Blessed be the Lord that sent thee, and blessed bee

Obser.
A godly
heart easi-
ly yeeldeth
vp an er-
ror.

thy counsell, and blessed bee thou that hast kept mee from bloud. Thus did the Israelites at at the counsell of *Obed* the Prophet, concerning the spoiles and captiues, 2. Chron. 28. 13, 14.

Reason I

1. This is a signe of humilitie, to be ready to acknowledge humanity and weakenesse: pride will not giue ouer a conceit.

2. It is a note of the loue of truth, which a man magnifieth in his iudgement and practice with denying himselfe.

3. Continuance in a knowne error, addeth wilfulnes to ignorance, and when men see and wil not see, God giues them vp to hardnes of heart, Isa. 6. 9, 10. and to strong delusion, 2. Thessl. 2.

4. The Lord noteth it for the way of the foole, to bee wise in his owne eyes, and that there is more hope of a foole then of him that

that will leane to his owne counsell.

First then, in hearing the *Vſe 1.* Word, bring teachable hearts, which is the way to profit in Gods wisedome: for, hec teacheth the humble in his way, Psal. 25.9. and the wise in heart will receiue commandements, Prou. 10.8. and he that heareth counsell, is wise. Consider how dangerously *Moses* replied vpon God againe and againe, till the Lord was very angry: and so did *Peter* once and againe, Ioh. 13. 6,8. till Christ told him in earnest, that if he washed him not, he should haue no part in him. Therefore let all flesh stoope to the wisedome of GOD in his Word.

Secondly, this conuinceth the obstinacie of men, who hold it a poynt of wit and learning,

ning to defend euery nouell opinion they take vp, and not yeeld an inch to any man what euer bee brought to the contrary. And indeed if a man bee resoluued to hold and maintaine an error, hee will be hardly ouercome: for the diuell and his own wicked heart will suggest words and colour; as for substance and soundnesse they care not, the contention is for victory, not for truth: but all this is the way of one wise in his owne eyes: a proud folly, an ignorant learning, leading into strength of delusion. This folly is now set on horsebacke, as the numbers of strange questions (not in ceremony or circumstance) but in the substance of religion, daily forged out of conceited braines, doe witnesse: and it is the unhappinesse of many a man, that
he

he cannot rise into request, but by the fall or foyling of some truth or other.

Thirdly, priuate persons especially must take heed of stiffeesse in opinion; a spice of pride, and the mother of schisme: not to be reeds shaken with the winde in fundamentall and more necessarie poynts grounded in Scripture, but in things controverted and of lesse consequence to beware of vngrounded conceits, to suspect their iudgements and be of the yeelding hand to better reason: and for this let *John* be an example. But alasse! many are so stiffe and wedded to opinions, as neither priuate nor publike persons can stirre them out of them.

Vſe 3.

Vers. 16.

Vers. 16.

Vers. 16. And Iesus, when hee
was baptized, came straight out of
the water, and loe, the heauens were
opened unto him, and hee saw the
Spirit of God descending like a
Dove, and lighting vpon him.

Sect. 5.

Christ's
prayer be
ing come
out of the
water.

Now followeth the solemne
inuesting of Christ into his
office by three wonderfull and
admirable effects: first, the ope-
ning of the heauens: secondly,
the descēding of the holy Ghost
in a visible shape vpon him:
thirdly, his Fathers voyce con-
cerning him.

But first it is said, that Christ,
so soone as hee was baptized,
came straight out of the water,
and this not without iust rea-
son: for 1. whereas John in his
baptisime of others preached vn-
to

to them, and admonished them to looke to their faith and repentence, and before they came out of the water, instructed the in the doctrine of Baptisme, and exhorted to bring forth fruites worthy repencance, verf.8. so as they were stayed awhile (as it seemeth) after their baptisme, Christ presently ascēded; where *Johns* wisedome is commended in putting difference betweene the person of Christ and others: he knew, that though Christ must be baptized with his baptisme, yet he needed not his instruction : and teacheth Ministers wisely to see into the estate of their people , that they per forme duties to them according to their seuerall necessities.

2. It sheweth the willingnes of Christ to vndertake his office; he staied no longer than he must needs:

needs: and indeed all his obedience was most voluntarie, teaching vs also to make haste, & not delay in doing the worke which God hath committed to vs.Psal. 119.60.and ver.32.I will runne the way of thy commandements when thou shalt enlarge my heart: we loue quicke seruants, and so doth God.

3. Christ stayed not in the water, but hastened to receiue the Spirit promised in his baptism, and teacheth vs not to stay in outward washings, but hasten our selues to the Spirit, without which, all externall washings availe nothing: it is meet to vse the outward meanes as Christ did, but not to stay in them: for, further than the Spirit accompaniess them, they are but dead and powerlesse.

4. This speedie comming out

out of the water , was a type of his rising from vnder our sinne, which his baptisme washed away, and of ours in him. Againe, the Euangelist *Luke* hath another circumstance, chap. 3. 21. That Christ as he was baptized, did pray. It is vndoubted, that Christ both before, and in the time of baptisme, did lift vp his heart in requests vnto his Father ; but now the Euangelist recordeth , that so soone as hee was baptized , hee composeth himselfe vpon the banke of Iordan , to solemne and humble prayer , both in respect of that which he had done, and that hee was further to doe.

Why
Christ
prayed
at his bap-
tisme.

For the first, he was now baptized , and in regard of that hee prayed , and teacheth vs, i. in that hee first was baptized , and then prayed , that wee must be first

first cleansed and sanctified, and then pray : men must lift pure hands with pure hearts in euery place , God will not heare sinners ; hands full of blood, and an heart full of hypocrisie , make prayer abominable : therefore wash you and make you cleane, and then come, and we will reason together , saith the Lord, Isa. 1.16. 2. In receiuing the Sacrament, a holy heart knowes that hee hath to doe with God, and lifteth it selfe aboue sensible elements ; it labours to approue it selfe to God , and lookest not at men, but at God and his couenant , and renewes it selfe with faith, repentance, & inuocation. 3. In that Christ goeth to God for a blessing vpon the Sacrament received, we learne that all the grace, holinesse, and efficacie of any Sacrament is to be obtained,

ned, continued and encreased by the meanes of prayer.

For the second, Christ prayed in respect of that hee was to doe.

1. Hee was now to be declared that great Prophet of his Church, Deut. 18. 18. And the whole ministry of the new testament was now to be deliuered and consecrated in him, & therfore vndertaking this great worke, he goeth to his Father for blessing and successe in it.

2. He was now in a solemne manner by sundry testimonies from heauen, to be set apart for the worke of Redemption, and the saluation of man being lost, a ministry which men and Angels were all too weake for : and no maruaile if he pray to his Father for sufficient strength and grace to vndergoe the same.

II.

3. He knew that the heauens were to be opened , and therefore he will be in prayer, to shew the power of prayer, that it pierceth the heauens, and entreth the presence of God, and preuaileth for bleſſing.

Luk. 11.1.
4. The Spirit was to descend vpon him , and therefore hee would be in prayer, to teach vs, that the prayers of Gods chil- dren are of that force , that they bring downe the holy Ghost with all graces vpon earth ; as else-where it is said , If you that are euill, can giue your children good things , how much more will your heauenly Father giue the holy Ghost to them that ask him ?

5. God the Father was to te- stifie of him as hee never did of any : Christ would be apart at prayer, not only that the people should

should not mistake the person, on whom the Spirit descended, and the voice was uttered, but also that wee might note, that faithfull prayer doth cause God to giue some euident testimony or other vpon those, with whom hee is well-pleased: for prayer from time to time hath procur'd Gods louing fauour to his children, and the fruites of it in all necessary blessings, spirituall and temporall.

Now, in that Christ here vndertaketh his office, and the Sacrament with prayer, we learne, that

Whatsoeuer we take in hand,
wee must reuerently and religiouly vndertake it with prayer,
but especially two things aboue other : 1. The parts of Gods holy worship. 2. The duties of our callings: in both which our

Dæl.

I 2 Lord

Lord goeth here before vs in example. Shall Christ doe this, and haue not we more need?

1.
Parts of
Godswor-
ship to be
entered
with pray-
er.

2

First, the parts of Gods worship. 1. We are to come into the glorious presence of God, who is of pure eyes, and cannot behold wickednes, Habak.1.13. but requires holinesse and purity in the worshippers of him: for, what hast thou to doe with my law and ordinances, who hast to be reformed? he will gloriifie himselfe in all that come neere him; and therefore wee ought not to come without leaue, reurence, preparation, and prayer. 2. If wee consider the vanity and profanenesse of our nature, the wandring of our hearts, and thereby our vnfitnessse and disability in Gods seruice, we shall plainly see, that we haue neede to looke to our feet, and

and to get grace by prayer, that we may be pleasing in his sight.

Secondly, the duties of our callings. Col. 3.17. *Whatsoeuer yee shall doe in word or deede, doe all in the name of the Lord Iesus, giuing thankes to God:* a generall rule for all the actions of thy calling, yea, of thy life, and for all the words of thy mouth, is this: Begin with Christ, and end with him, that it may be to his glory. This prayer hath two parts: 1. Petition before, whereby especially in the beginning of the day, & the work of it, a Christian craues Gods assistance, blessing, & acceptance. 2. Thankesgiuing at the end of the day, & of his labour, for his calling, for the free vse of it, and Gods blessing in the successe: Both are necessary;

So are the severall duties of our special callings.

1. Because euery creature of God, and euery ordinance, is

Reasons.

I 3 sancti-

sanctified by the word & prayer,
1. Tim. 4.4. the word sheweth
the lawfulness of the duty to be
done, and directeth vs in the
right manner, meanes, and ends
in performance: *Prayer serueth*
to obtaine blessing and successe;
for nothing can further be blef-
fed vnto vs, then we receiuе the
blessing thereof from GOD;
and wee can looke for no blef-
sing which wee pray not for.
Consider well, and you shall see
all Gods promises runne with
this condition: Whatsoeuer we
would haue God to doe vnto vs,
out Sauiour tels vs we must aske
it in his name; *Whatsoeuer yee*
shall aske in my name, it shall be
done vnto you: Whatsoeuer we
would haue God to giue vs, wee
must not expect it out of the
same condition, Aske and it
shall be giuen you. Psal. 50. 15.

Call vpon me : there is the commandement : and I will heare thee:there is the promise.

2. Such is our weakenesse,as when we doe any thing the best we can, we had need to pray to doe it better, and for pardon that we haue done it no better: which if it bee true in externall things and duties, wherein we are better acquainted , much more in spirituall, wherein our ability is much lesse.

3. We neuer receiue so much fauour from God, but we still stand in need to craue more,nor neuer so little, but that we haue much to be thankefull for.

This doctrine serues to reprove such as content themselves with the worke of Gods worship,that come to the word and Sacraments, but beg not a blessing of God before-hand,

I 4 where-

1 se 1.

whereas Christ himself contended not himselfe with the outward meanes, but prayed for a blessing : And this is the very cause why men find so little taste, strength, and power in these ordinances, because Gods blessing goes not with the meanes ; and therefore it is sundred from his own ordinances, because it is not asked. Is it any maruell, that whē mē come carelesly, carnally, and profanely, without reuerence & religion to the exercises of religion, that they goe away as brutishly as they come, and the lon-ger they thus profane Gods ho-ly things, the more senslesse and incurable they grow by them, more hardned and hopelessse ? What good hath many a man gotten by customable comming to the Word and Sacraments many yeeres together ? for their know-

knowledge, babes may pose them in principles ; for their conscience, we may as soone prouale with children of three yeeres old, to sit reuerently and attentiuely, as some of three or foure score , who in the morning are so sleepy, as it were fitter they were at home in their beds, or take order to bring their beds with them ; and for their profitablenesse in their places, or reformation of any thing in publike, or in their priuate families or their owne persons, God nor man can see no such thing. Now would I aske these men as old as they be, how often they can remember they haue humbled themselues before God, that he would blesse the Word vnto them, and them to vnderstand it, and make conscience of it, to reforme their wayes,

wayes, to comfort their consciences. Alas dead men ! this is a strange motion to them , and now wee conclude , No blessing asked, none obtained, but a curse accompanied them further to harden them : whereas humble & feeling prayer would haue opened the heauens, and fetched downe the Spilit to haue accompanied the ordinance ; and so some testimony would haue bin seene, that God had been better pleased with them and their worke.

Vſe 2.

They may likewise see their errour and reforme it, that attaint the ordinary duties of their calling , without calling vpon God for a blessing ; whereas it is prayer whereby all needfull things are obtained, both publike and priuate , for our selues and for others, belonging to

to this life, and the life to come ;
and the neglect hereof is the
cause why many men thriue not,
but rise early, goe late to bed,
and eate the bread of careful-
nesse, either in vaine, or else get
money and put it in a broken
bagge : and all is , because
they humble not themselues
morning & euening with their
family, for a blessing on their
labours , and neuer pray but
coldly, and for custome, and that
in the Church onely. If some
mans conscience now tell him,
that although hee hath neuer v-
sed this course of prayer with
his family, and yet hee thrives,
and prospers, and his worke go-
eth well enough forward : to
him, I say, i. That he holdeth
nothing that he hath , by any
speciall fauour of God, but by
the generall prouidence where-
by

by he feeds the bruit creatures ;
and all this while God hath no
more respect of him than of
them. 2. He holds nothing by
virtue of any promise , not be-
ing in Christ : for whatsoeuer
God hath promised, he applieth
it in this meanes of prayer, and
not otherwise. 3. Wealth and
prosperity beeing not had , or
held by vertue of any promise
of God, nor yet in the meanes
of God, is so farre from being a
blessing vnto him, that the curse
of God abides him and it ; hee
by it corrupts himselfe, hardens
his heart , withdrawes it from
God, drownes it in the things of
this life, and is to be drawne to
a reckoning for his vniust usur-
pation.

I se 3.

Thirdly, let this example of
Christ, vndertaking all his ac-
tions with prayer, sometime pub-
likely,

likely, sometime priuately ; yea his whole Passion, as in the garden often and seruently, moue vs to accustome our selues to this duty : for,

I. Heerein lies a difference betweene the child of God, and a worldling, betweene a sound Christian, and an hollow hypocrite : the one *walketh with God*, lifting vp his heart to God in holy meditations and prayers continually, as iust occasion is offered ; and therefore by this title the Scripture describeth true Christians, Act.2.41. And *Paul* saluteth all the faithfull that call vpon the name of the Lord, 1.Cor.1.2. The other are noted, Psal. 14.4. by this marke, They call not vpon God. Prayer is as the breath, whereby wee know whether a man liue the spirituall life or no : a child that cries not

Motives
to seruen
prayer.

not, is dead and still-borne, as we say; no prayer, no breath of the Spirit, & no breath, no life.

2. Our owne benefit calleth for this duty; all good comes vnto vs by reason of the great power of prayer, which aualeth to set heauen open, to bring down the Spirit, to pacifie God, and appease him being offended. We see what great and extraordinary things the Saints haue obtained by prayer; *Moses, Elias, &c.* And lest we should thinke that these examples appertaine not to vs weake and felly men, the Apostle *James* urgeth this as an argument to force vs to prayer, by the practice of *Elijah*, who prayed that it might not raine, and it rained not in three yeeres, &c. Not that we should pray so, that it may not raine for so many yeres toge-

together; but, if the power of prayer bee so preuailing with God, that therefore wee should be much and often in this duty: and surely he that can pray well, can want no good thing, needs feare none euill.

3. It is a notable fence against sinne: for, as the more sin preuailes, the lesse can a man pray; so, the more he prayes, the lesse is he ouertaken with sinne. When the true man is assaul-
ted, if he cry for helpe, the theefe runnes away; and so doth sinne, (a theefe which euer doggeth and besetteth vs to rob vs, and steale away grace) if we can cry mightily to God.

4. Acquaint thy selfe with God; for the times come when nothing will stand by thee but his helpe; and therefore vse prayer, to be familiarly acquain-
ted

ted with him : know him now in the time of thy prayer, that he may know thee in the day of thy distresse.

And lo, the heauens were opened unto him.

Sect. 6.

The opening of the heauens vpon him in his prayer.

Now it followeth, that wee speake of those three admirable euents, which followed the Prayer of Christ: 1. The sensible opening of the heauens. 2. The visible descending of the holy Ghost. 3. The audible voice of God the Father, witnesssing to many, both eye and eare-witnesses, the solemne instalment and induction of Christ into his office and worke of mediation and ministery: Wherein wee must know, that as there never was in all the world

world so high and excellent an office as Christ's was : (for, the greatest of Kings, and the high Priest, who yet were with great state and obseruation annoyned and deputed to their offices, were but shadowes of this:) euen so God would haue Christ entred into it with such magnificence and glory as neuer man was, nor creature is capable of. As the Coronation of a Prince, with what glory , pompe, and sumptuousnesse, euen to admiration, is hee brought foorth with his Nobles and subiects? But all this is but earthly glory, from earthly men, to an earthly King : But now at the Coronation of the Prince of peace, God sets himselfe from heauen to honour it ; and for this purpose he doth more familiarly, and yet more gloriously reueale himselfe

selfe vnto all mankind, then he had euer before done from the creation of the world ; and neuer was any ceremony in all the world so honoured, as this Baptisme of Christ was. The ancient sacrifices of Gods institution were honoured by manifest signes of his graciouſe presence, as by the fire which came from heauen continually to consume them : the Arke was honoured with ſpeciall signes of his glorious presence , ſitting betweene the Cherubims , anſwering by Oracle and voice, vnto caſes propounded : the Temple it ſelfe at Ierusalem, at Salomons prayer and dedication, was filled with the glory of God, maniſtred in that cloud that filled the Houſe of the Lord, 1.Kin.8.10. and this cloud ſtill watched ouer the Tabernacle, Exod. 40.

34. But these were all but shadowes to this, wherein the Lord did not cloud and vaile his presence, or reueale his presence in some signe, but the Diuine Maiesty manifested it selfe distinctly, as we may say, in person, yea in the distinction of all the three Persons, the *Father* testifying his delight in his deare Sonne, the *Sonne* standing in Iordan, and receiuing his Fathers testimony; and the *holy Ghost* descending in the visible shape of a Doue.

From whence is notably grounded the doctrine of the blessed Trinity of persons, in the Vnity of diuine essence, because they be so really distinguished, although they cannot bee separated.

But the word *Trinity*, is not to be found in the Scriptures.

Obser.

Obiect.

The Heauens opened.

Yet the doctrine is, if not according to the letter, yet according to the sense. Mat. 17. 5. In the transfiguration of Christ, the Sonne standeth, the Father by his voice witnesseth, and the holy Ghost ouershadowes him in a cloud, as heere by a Doue. So Matth. 28. 19. Baptize them in the name (not names, to note the vnity) of the Father, Sonne, and holy Ghost. And 2. Cor. 13. 14. The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost bee with you all. Besides, there is expressly the word *three*, frō whence Trinity comes, 1. Ioh. 5. 7. There be three that beare witnesse in heauen, the Father, the Word, and the holy Ghost, and these *three* are one. So also Gal. 4. 6. God sent the *Spirit* of his Sonne in-

to

to your hearts.

Which is worthy to be by the way obserued, as against sundry other damnable Heretikes, so especially against the Iewes at this day, who hold an indistinct essence in the Deity, without distinction of persons : and secondly, against the wicked Arians, who deny the Sonne of God to bee begotten of the essence of the Father, and to bee coeternall and coequall with him ; they hold him to be meere man, onely borne without sin, and receiuing the Spirit beyond measure ; and in all those places, where he is called God, they vnderstand it God by office, not by nature, as the Magistrate is called God ; and by this equiuocation they can deceiue the Magistrate , and professe (namely in this their sense) that

K 3 they

vse.

they verily beleue him to be
God, and yet meete man. But
this place, and many other as-
sume him into equall digni-
tie with the Father and holie
Ghost, as wee shall further see
in the Fathers testimonie of
him.

In the *opening of the heauens*
consider 1. how they were ope-
ned: 2. why they were opened.
For the former; not the whole
heauens, but a part, and that part
ouer the earth where Christ
prayed in the banke of Iordan,
and not to all the people of the
earth, but to those onely that
were present with Christ, were
the heauens opened: and there-
fore it is said, The heauen was
opened vnto him, not (as some
say) to *John*, but to Christ: for so
the phrase is vsed, Act.2.3. *etiam
in aliis grecis, vise eis linguae, i. su-*
pra-

pra eos. The difficultie is in the manner,

Some think it was but an apparition in the airc, because the densitie of the heauens(as Philosophie teacheth) cannot admit of any diuision in the same. But this is vnlikely: for in apparitions the eye is easily deceiued by thinnesse or thickness, neerenes or remotenes, light or darknesse of the parts of the heauens and clouds: now God would not haue so notable a confirmation of Christ's calling stand vpon the credit of a thing so liable to deceit as apparitions be. Againe, this was a miracle, by which Christ's office was exalted, and therefore goes beyond nature, and it is absurd to limit so transcendent a power within the rules and hedge of nature.

Others of the Fathers, whom

K 4

some

How the
heavens
were ope-
ned.

some Schoolemen follow, think
that there was no alteration in
the heauēs to the bodily eye, but
it was a meer vision, which none
but Christ saw, and that not
with the eyes of his body, but of
his minde, such a vision as *Eze-
kiel* and *Steuen* saw. But this is
not so : for first, to the eyes of
Christs minde heauen was ne-
uer shut. Secondly, Mark. 1.10.
hee saw the heauens ~~as~~ ^{as} clo-
uen, a word vsed in things real-
ly done, and vsed of the rent gar-
ment, Luk. 5.36. and of the vaile
of the Temple, which was rent
in twaine. Thirdly, the other
signes were really and sensibly
done, the Spirits descending vi-
sible, and the Fathers voyce au-
dible and sensible, which are
things of greater difficultie to
conceive as wee shall see : and,
visible and sensible were they
not

not so much for Christ's, as for
Iohns and the peoples confirmation
that stood there.

It seemeth therefore to bee
true, that the heauen was sensi-
bly diuided and rent in twaine,
euen as the earth was when *Ko-
rah* and his company were swal-
lowed vp. This is not vnreaso-
nable to conceiue, if wee consi-
der that the Lord might well
doe as much for his Sonne, as he
had formerly done for his ser-
uants. *Henoch*, in his body as wel
as in his soule, was taken vp into
heauen : here either the heauens
must diuide themselues, or one
body must pearce and penetrate
another, which euen glorified
bodies cannot doe. *Elijah*, when
Elisha prayed him that his spirit
might be doubled on him, an-
swered thus, Thou askest an hard
thing, yet if thou see me when I
am

am taken from thee, thou shalt haue it so, 2.King.2.11,12. and *Elisha* saw him when he was taken vp into heauen by a whirle-winde, and consequently saw the heauens diuided to receiue his body now glorified in the act of translation.

When Christ had accomplished his whole ministry, Act.1.9. while his Disciples beheld, he was taken vp into heauen; they did see the heauens opening themselues to receiue his glorious body: and shall we think it absurd, that according to the letter of the Scripture, his Father should enter him into that ministry by a sensible opening of the heauens? As easie it must bee for God to doe this, as to make the Sunne stand still, the Sea runne backe, yea the Sea to diuide it selfe and stand like a wall

wall for the defence of his people. And, that he thus did, it is plaine, because this serueth for the greater confirmation , and glorie of the businesse in hand, which aboue all other the Lord set himselfe to aduance & commend to the world.

Now in the second place, the reasons why the heauens were opened, were sundry.

1. To manifest the truth and certaintie of the other signes which followed, that seeing the heauens opened, they might not conceiue, that either the Doue or the voyce came from any other place.

2. To shew that howsoeuer Christ stood there as a weake man, and in similitude of sinfull flesh, yet he was the Lord from heauen heauenly, of whom was verified , Ioh.3. 31. Hee that is come

Why were
the heauens
opened.

come from heauen, is aboue all.

3. That as his person, so likewise his doctrine was diuine and heauenly, ver. 34. He whom God hath sent, speaketh the words of God: and this was the speciall worke of his doctorall office, to reueale the will of his Father. And Io. 1.18. No man hath seen God at any time, the onely begotten Sonne, which is in the bosome of the Father, hath declared him. The power also and grace, whereby he wrought miracles, was not from Beel-zebub, but from heauen.

4. To shew that his office, into which he was now entred, was and is to open heauen again for vs, who by sinne had shut it against our selues; he hath made our way vnto þ throne of grace. And thus this second *Adam* standeth.

standeth in opposition with the first; he shut vs out of Paradise: a token that we were shut out of heauen: but this lets vs into the Paradise of God againe.

The heauens are opene d by his passion, not by his baptisme, Heb. 10.19.

They are opened by his death as by a common cause, which must be specially and singularly applied, and that is by baptisme: therefore it is said, Rom.6.3,4. We are baptized into his death; that is, to haue benefit by his death.

i. Note hence, that Christ by fulfilling all righteousness, hath set heauen open vnto vs, and consequently, the iustification of a sinner, is not onely by the obedience of his passion, but also by his active obedience in fulfilling the Law : for, i. the whole

Obiect.

Answ.

whole summe of the Law, is, to loue God with all the heart,&c. which if we performe not in our selues , or in Christ , then the whole Law is abolished; whereof euery iot must be accomplitshed, Math. 5. and Christ came not to destroy the Law , but to fulfill it. 2. The sanction of the Law (Cursed is euery one that abideth not in all things)cannot be auoided, if all those things be not done in our selues or our surety. 3. There are two parts of iustification: 1. Remission of sinne , which is by the blood of Christ, which takes away all sin. 2. Imputation of Christs righ-teousnesse : neither can the one stand without the other , as 1. Cor.5.21. Hce hath made Him sinne that knew no sinne, that we should be made the righteousnesse of God in Him. And this meetes

meetes with their maine obiection, that when sin is taken away, the Law is fulfilled, and the sinner acquitted and iustified: for that is not true; for a sinner is not iustified when sinne is abolished, vnlesse iustice be added. Sinne must be couered indeed, but that is but fulfilling of halfe righteousness, vnlesse righteousness be imputed, Rom. 4.25. He was deliuered for our offences, and was raised againe for our iustification: where iustification is farre more then remission of sinnes. 4. The words of Scripture are plaine, Rom. 5.18. By the obedience of Christ many are made righteous: and 10. 4. Christ is the end of the Law for righteousness; and not only to remoue vnrighteousness. As for all those places, wherein it is said, that Christ hath purged all sinne

Christ
hath ful-
filled active
righteous-
nesse for
vs as well
as passiue.

finne with his blood, &c. they are to be meant exclusiuely, in respect of the blood of beasts or any meritorious workes of men out of Christ, but not to exclude the meritorious actiue obedience of the Sonne of God.
5. Hee that is circumcised, is bound to keepe the whole Law.

Obiect. That was to make him a fit Sauiour.

Answ. No, but that hee might redeeme them that were subiect to the Law, and that they might receiue the adoption of sonnes, ver. 5. Hee speakes plainly of Christ's actiue obedience. We will conclude with *Bernard*, *Totus mihi datus, totus in meos usus expensus est.* When I can haue too much of Christ, I will renounce his actiue obedience; but if by fulfilling all righteoufnesse, he hath opened heauen, I will

will lay fast hold vpon all his
rightcousnesse to bring mee
thither.

Secondly , hence wee note
what we are to thinke of the do-
ctrine of Christ, who came from
heauen, and spake from heauen.
Heb.1.1. In these last dayes God
hath spoken to vs by his Sonne,
and therefore our meanes of sal-
uation are great and glorious ;
the onely begotten Son , which
is in the bosome of his Father,
hath reuealed the Fathers will
vnto vs. Naturall light hath ma-
nifested much of God to many
men ; supernaturall light hath
made him more manifest, both
by the deliuery of the Law, and
the promises of the Gospell con-
cerning Christ to come, where-
by the Iewes saw God after a
sort through the vaile of types
and shadowes , but did not see

L him

him clearely and perspicuously, till Christ was manifested in the flesh, who was in his person the brightnes of his Fathers image, and in his office the chiefe Doctor and Teacher of his Church.

Whence it followes, Heb. 12. 25. That if they escaped not, who refused him vwhich spake on earth, much lesse shall we, if we turne from him that speaketh from heauen : and 2. 2. If the vword spoken by Angels was stedfast, &c. how shal we escape, if wee neglect so great saluation, which was first begun to be preached by the Lord, and is confirmed to vs by them that heard him ?

Obiect. Oh, if we should heare Christ speake from heauen, wee would obey.

Answ. The doctrine that we bring, is from heauen, heauen opened

Heauen
opened it
selfe, to
confirme
our do-
ctrine to
be from
heauen.

opened it selfe to giue confirmation to it , the same it is which Christ taught , which the Apostles receiued from him, and we from them ; and of vs, holding our selues to the Apostles doctrine , our Sauiour saith, Hee that heareth you , heareth mee. With how great danger therefore doe men refuse and turne away from oar doctrine ? how shall they escape, that refuse doctrine from heauen? A iust thing it is , that they be giuen ouer to Satanicall and hellish delusions , who refuse doctrine from heauen.

3. This opening of heauen being a signe of that which Christ had done, affoordeth speciall comfort to all the members of Christ , in that heauen being shut against vs by our sin (for into it shall no vncleane

L 2 thing

thing enter:) Christ hath set the gate of it open vnto vs againe; hee hath made a way, and as it were a thorow-fare betweene heauen and earth.

By him(faith the Apostle) all things in heauen and earth are gathered into one, Ephes. i. 10. and Col. i. 20. He hath reconciled to himselfe through him all things, which are in earth and in heauen; that is, all elect and belieuing men on earth, and the blessed Saints and Angels in heauen: and this followes, that in the former verse, where Christ is called the head of all things; being the head of his body, hee hath made a passage both for himselfe and his members.

How doth Christ open heauen for vs? oh that we could see such a sight!

Christ openeth heauen: 1. by
the

Ques.

Ans.

the merit of his obedience vnto the death; so saith S Paul, Col. 1. 20. By the bloud of his crosse he hath set at peace all things. Meditate on his death. 2. By the donation of his Spirit, who worketh faith in the heart of Gods child; which is as an hand whereby Christ with all his benefits is receiued, and a mouth whereby he is eaten; so is it an eye cleared to see thorow the clouds God sitting in his glory, vpon the Propitiatorie and Mercy-seat, and sometimes vpon the throne of his iustice. Heb. 11. 27. By faith Moses departed Egypt, and feared not the fiercenesse of the King, but endured as one that sawe him that was invisible. By faith Henoch walked with God, hee had him euer in his eye, heauen was euer open and vndrawne vnto him. Ies; 14. L 3

Christ o-
peneth
heauen
for vs 3.
wayes.

saw on the throne of his iustice, and said, Can I sinne and doe this great wickednesse against God? Thus the godly in this life haue heauen after a sort opened, so as they haue God euer present with them. *Steuen* being full of the holy Ghost, saw heauen open; get faith, and thou shalt see it open too. 3. By the benefit of his intercession, Ioh.17. Father, I will, that where I am, they also be to behold my glory. Now he was heard in all that he prayed for, so as by vertue of the merit of his intercession, all the elect shall be gathered in soule and body into heauen after this life. This same key openeth heauen to our prayers, and persons.

Heere is the comfort of the godly, that whereas the first *Adam* hath shut heauen on them, and

and set hell wide open, and ar-
med all the creatures against
them : this second *Adam* hath
opened heauen againe and re-
conciled all things; there is now
passage from man to God, from
earth to heauen, by the prayer
of faith: and betweene God and
man, while hee heareth prayer
and bestowes heauenly blessings:
a passage for the Spirit, and for
Gods helping hand in trouble;
there is a beaten way betweene
heauen & earth, in which Gods
Angels are continually mouing
as diligēt ministers to the heires
of saluation. Here ye may see *Ia-
cobs* ladder , which reacheth
from earth to heauen, on which
the Angels are continually af-
cending and descending : this
ladder is Christ himselfe, who
by his humanity toucheth earth,
and by his diuinity reacheth vp

Gen.28.1.

Joh.1.51.

to the heauens, and so hath made
heauen & earth meete together.

And as this comforteth vs
through our whole life, so espe-
cially in the houre of our death
it is of exceeding vse ; then hap-
pic is he that can see the heauens
opened by Christ for him , as
Stenens did ; he shall lay himselfe
downe in rest and assurance, that
though his body shall be inclo-
sed in the earth for a time, yet
his soule shall ascend to God,
and both soule and body in the
Iudgement day shall partake of
the glory, vnto which Christ the
Head is already ascended ; and
the same power, which made the
heauens themselues now at his
baptisme set themselues open to
strengthen & encrease the grace
of his Saints, shall then set them
wide open to confirme them for
euer in glory.

And

*And John saw the Spirit of God descending like a Dove, and light-
ing vpon him.*

Sect. 7.

His is the second diuine testimony, whereby God the Father would make euident to all the world, that Christ the Sonne was the Messiah, anointed with the gifts of the holy Ghost for this purpose: Where, for the meaning of the words, must be knowne ; 1. What is heere meant by the Spirit of God. 2. How the Spirit could descend, or be seene so to doe. 3. The manner of his descending, *like a Dove.* 4. Why hee lighted vpon Christ. 5. Why it is said, *John saw all this.*

1. By the Spirit of God is meant sometimes the wholc essence of the

The Spi-
rit descen-
ding vpon
Christ like
a Dove.

the God-head, as it is common to all the three Persons: as Ioh. 4.24. God is a Spirit. Sometimes the gifts and graces of the Spirit, as Luk. 1.15. *John* was filled with the Spirit; that is, spirituall gifts, by a Metonymie of the cause for the effect. And Act. 6. 5. *Stenon*, a man full of faith and the holy Ghost. Sometimes the third Person in Trinity, as 1. Ioh. 5.6. and *that Spirit is truth*: and thus is the word here vsed; not the gifts and graces of the spirit, nor taken essentia-
ly or commonly for the whole Trinity; but personally, for the third Person in Trinity, who is distinct from the Father and the Sonne, equall vnto the Father and the Sonne, and the same God in Nature and Essence with the Father and the Sonne, though not the same person.

And

And the third person is called *a Spirit*, because he is that essentiall vertue, proceeding and as it were spired or breathed from the Father and the Sonne; or from his effect, who bloweth where he listeth, and inspireth holy motions and graces into the hearts of the elect.

2. How can the holy Ghost be said to descend, who is God omnipresent, and filling heauen and earth? Psal. 139. 7. Whither shall I goe from thy Spirit?

Answer. True it is, that this descending of the Spirit, was a locall motion from heauen, where it was opened, vnto earth to the very head of Christ, and yet wee may not conceiue any locall motion in God or any of the persons: but in one word, The signe or siymbol wherein
the

II.
How the
holy
Ghost can
be sayd to
descend,
seeing hee
filleth
heauen &
earth.

the holy Ghost pleased to testify
a speciall presence or efficacy,
doth take the name of the thing
signifyed; the Doue, a signe of
the Spirit is called by the thing
signified, the Spirit it selfe; not
that the blessed Spirit was chan-
ged into a Doue or any simili-
tude, (whose nature were it not
immutable, he could not bee
God:) but because it pleased
him, retaining his owne vn-
changeable nature, to appeare
vnder this forme and likenes:
and thus *John* also, seeing this
shape and appearance descend
frō heauen, is said *to see the Spirit*
which is inuisible; the Doue sig-
nifying, called *þ Spirit*, signified
by a figuratiue kinde of speech,
commen in the Scriptures. The
Ark was called *The Glory of God*,
because it was a speciall signe of
it. Three Angels came to *Abra-*
ham;

ham; one of them, seeming to be more glorious then the other, is called by the name Ichoua ; a name proper to God, and not agreeable to any Angel, further then he representeth the Sonne of God as that did.

The right interpretation and vnderstanding of such phrases, would cut off infinite quarrels about the reall presence, which is onely held vp, because by this same figure the bread signifying is called the body signified ; which if it necessarily imply a change of the bread into the very Body of Christ, then because the Spirit of God is called a Doue, hee must necessarily bee turned into a Doue, & of a creating God become a creature ; which is high blasphemy.

3. The manner or forme of the Spirits descending, was in
the

the shape of a Doue.

Quest. Whether was this a true materiall Doue, or an appearance of a Doue only?

Answ. It is enough to conceiue the presence of the holy Ghost vnder the forme of a Doue, and it is no article of faith whether it was or no: But yet I thinke it was a true reall body and corporal Doue; 1. Because *Luke* addeth (in a bodily shape) implying that there was a body. 2. Because none of the other signes were imaginary or appearances, but reall things: whence some of the Fathers conclude, that it was as true a Doue, as the Spirit was a true Spirit.

Object. But if it were so, how came it into heauen?

Answ. He that created of nothing all things, created it at this time, not for common vse, but

but for this vse and purpose; which when it was accomplished, hee could bring it to nothing, or resolute it into the first matter whereof it was made, as it was with those bodies in which the Angels appeared.

Obiect. But the text is, <sup>as in
menes</sup> like a Doue; therefore it was but a similitude, and appearance, not a true body.

Answe. The word ^{as in} is not to be referred to the Doue, but to the Spirit, who manifested his presence in this likenesse. 2. The phrase doth not alwayes note likenesse and similitude onely, but verity and identity, as Ioh. 1.14. Wee saw his glory, ^{as the} glory of the only Sonne of God; and Phil.2.7. Christ was in the shape of man, and like man: shal we thence conclude, that he was not a true man, but one in appearance

pearance onely?

Quest.

Why did the holy Ghost appear in this shape? For sometimes hee appeared in mighty winds, as to the Apostles; sometimes in burning fire, wherein he seemes to be contrary to himselfe.

Answ.

These diuers symbols and testimonies of the presence of the Spirit, argue diuers, but not contrary effects; all of them his wisedome made choyce of, according to the occasion and present vse. There was great difference betweene the ministery of Christ, and *Moses*; betweene the Law, and the Gospell, and accordingly the Spirit manifestereth himselfe. The Law was confirmed with terrorre & feare; but to ratifie the Gospel, the Spirit appears in the shape of a Doue. Act. 2.2. Hee is noted to come

come like a mighty rushing
winde, to shew the mighty po-
wer of the Gospell in the mini-
stery of the Apostles, who were
now to bee sent out: so in the
shape of tongues, to shew the
utterance giuen by the Spirit to
the Apostles: in the shape of
clouen tongues, to note the va-
riety of tongues and languages,
wherewith they were indued:
in the shape of fiery tongues, to
shew the fruit and efficacie of
their ministry and doctrine;
which should bee as fire to seuer
betweene drosse and pure me-
tall. So heere the Spirit would
appeare in the shape of a Doue,
to note, 1. what kind of Spirit
Christs was: 2. what kind of gifts
they were, which were collated
and bestowed vpon him: and
3. what was the fruit of those
gifts.

Why the
Spirit ap-
peared in
the like-
ness of a
Douce.

M

For

For the first, in the Doue obserue two things: 1. Of all fowles it is the most mild, without gall. 2. It is most innocent and harmlesse, not rauening and hurtfull. Which signifieth, that Christ should be indued with a mild, meeke, and gentle spirit: so it was prophesied of him, Isa.42.2. That he should not cry nor lift vp his voice in the streets, a bruised reed hee should not breake; and how it was accomplished, the whole story of the Gospell witnesseth, Math. 12. 19. So also, that he should be most innocent, blamelesse, of a most pure spirit: In him was no guile, no deceit in his lips: Who could accuse him of sin, being the spotlesse Lambe of God?

2. As the Doue hath many excellent properties; patience, simplicity, sincerity, tendernesse
to

to her young, faithfulnes to her mate, &c. Euen so God the Father hath fitted Christ with all profitable and necessary gifts; humility and patience, holinesse and integrity, loue and tendernesse, constancy and diligence in working out the good of his members.

3. The fruit of these gifts is the appeasing of his Fathers displeasure, conceiued against the sinne of man: for looke as the Doue which *Noah* sent forth out of the Arke, returning with an Olive branch, which argued the ceasing of the deluge, brought newes that Gods wrath was now asswaged and decreased with the waters: so the Spirit of the Lord is vpon Christ in the form of a Doue, sending him out to preach the acceptable yeere of the Lord, and good tidings of

liberty to captiues, & the opening of the prison to them that are bound, forgiuenesse of sin, and conferring of gracie, & life, &c. Isa. 61.1. Now this being the end of the Spirits appearing in this shape, separating and sending Christ to his ministery, & that onely for this time, and not reserued out of this time and vse, it is not now lawfull for any man to represent the holy Ghost by this shape, or make an image thereof: for this is to make an Idoll, as the Papists doe, not onely in this, but in painting God the Father like an old man, because he is called the Ancient of dayes, Dan. 7. 22. Both of them flat Idolatry. God is aboue his Law, if he make shapes, Cherubs, or bodies, it is iust because hee doth it: but wee are borne vnder the Law, which expressly

prely forbids the making or hauing of any Image of God in any vse, or any at all in religious vse, and enioynes vs to worship God in spirit and truth, onely in the Image of his Sonne.

And it will strongly follow, that if wee may not referue the shapes which God himselfe hath vsed to manifest his presence, much lesse vpon any colour, any Images or Idols deuised and beautified by Idolaters, abused in times past, and in present, and for time to come, subiect to be abused to the maintenance of Idolatry. Heere come all Popish pictures to bee defaced, whose Idolatry is as grosse as euer the Heathens was: a lamentable thing, y^e any Christian can feed and please his senses in the cōuictēd instrumētsof Gods dishonour in so high a kinde.

IV.

Why the
Spi it
lighted
vpon the
head of
Christ.

I

2

A chaste heart will make a
chaste eye.

The 4. point is the Spirits descending vpon Christ, for these reasons: 1. To shew that Christ was set apart to his great work, not onely by the ministe-
ry of man, but by the holy Ghost. 2. That hee was now endued with gifts fit for such a worke: for this was the vncion or anoynting of Christ to bee the King, Priest, and Prophet of his Church, as Isa. 61. 1. *The Spirit of the Lord is vpon mee, bee hath anoynted mee to preach.*

Obiect. But Christ was filled with the holy Ghost from his infancy.

Answer. He was endued with such a measure of the Spirit, as was fit for his priuate estate; yet now entring vpon a publique office, and a worke after a sort infinite,

infinite, he needeth more grace,
and receiwesth according as his
calling required.

Obiect. But then Christ had
imperfection in him, if hee wan-
ted some grace.

Answ. It implies a degree,
but not imperfection: hee was
perfectly graced so farre, as his
youth and priuate estate requi-
red, yea, as much as that was ca-
pable of; it being with him as
with the Saints in heauen, a-
mong whom are degrees of glo-
ry, but no want nor imperfēctiō.
And 3. to shew that the Spirit
did perpetually rest with Christ,
therefore Ioh. 1. 32. the Spirit
abode vpon him. This was pro-
phected, Isa. 11.2. The Spirit of
the Lord shall rest vpon him, the
Spirit of counsel and understand-
ing, of wisedome and strength,
the Spirit of knowledge, and the

3

M 4 feare

feare of the Lord.

Obiect. But the Spirit of God dwels in the Elect, therefore this was no priuiledge.

An. Neuer did or can the spirit rest with Saint or Angel, as hee did with Christ. 1. In respect of his humanity, the Spirit is euer with that, working in þ nature all diuine vertues, graces, & glory, both in nûber & degree perfect, as fitting the Head; wheras the members haue some, not all, and in some small degree, not in all perfection of degrees, as hee was, being anointed with þ oyle of gladnes aboue al his fellowes. 2. In respect of his Deity, the spirit, the third person, is perpetually present with the Son, as ioyned vnto him in the admirable vnity of one & the same nature; yea, so ioyned, as he proceedeth from the Son as frô the Father, and

and hath his substance from the Son, as frō the Father, by the vn-speakable cōmunication of one and the selfe-same nature. In which respects, the Spirit never lighted, nor did rest with anybut with Iesus Christ alone. 4. Some adde a fourth reason of the Spirits lighting on Christ : not on-ly to designe Christ , but to di-stinguish him by an apparent signe from *John*, lest any should thinke that the voyce following, *This is my well-beloued Sonne*, was vttered of *John*, and not of Christ himselfe.

The fifth point is , Why it is said that *John* saw all this : this was, 1. that the Word of the Lord might be accomplished, who had promised *John* , that he should certainly know Christ by this signe, Joh.1.33. 2. That *John* might beare record of the truthe

V.

trueth heercof, not onely in his age , but to all succeeding ages : so it is said, Ioh.1.32. *Iohn* bare record, saying, I saw the Spirit, &c. Hence was it, that it did so openly appeare , because it was not onely for Christ, who as hee was man , and had taken vpon him our infirmities, had need of assistance, but for *Iohn* also, and the people of God : see Iohn 12.30.

1. Note, that the Spirit of God is no quality or created motion in the minde of man : for then hee should not exist without the mindes of men, (for the accident cannot be without the subiect , to which it cleaueth :) and much lesse could the Spirit appeare in a visible and distinct forme , as he did heere, and in the feast of Pentecost.
2. Hee is here a distinct person from

from the Father and the Sonne,
and yet ioyned with the Father
and the Sonne. 3. He is called
God. Act. 5. 3, 4. To lye to the
holy Ghost, is to lye vnto God:
and 1. Cor. 12. 11. Hee giueth
gifts to euery one according to
his will, as heere hee anointeth
Christ the head, & consequent-
ly, is the Author of all good gifts
with the Father of lights, and
not the gifts themselues.

2. Note, as Christ was set a-
part both by the ministry of
man, and by the Spirit, by the
visible appearance of which,
God would manifest, that hee
was fitted thereunto: so in all
those that are set apart by man
to the ministry, must be an ap-
parant descending of the Spirit,
though not in visible shape, yet
in euident gifts and graces. The
reason is found: if Christ him-
selfe

selfe must not take this honour vpon himself, but the spirit of the Lord must be vpōhim to preach, much more must it be so with those that come in his name. Addehereunto these arguments:

1. If God, when hee had set down the frame & parcels of the materiall Tabernacle , did set apart a *Bezaleel*, and fill him with the Spirit of God, in wisdome & vnderstanding, in knowledge and all curious workmanship, and ioyned an *Aholiab* vnto him, into whom he put wisdome, to make al after his draught, Exod. 31.3,6. And, if when *Salomon* is to build the material Temple, he must haue his *Hiram* sent for , a man full of wisdom, vnderstanding, and knowledge to work all manner of worke in brasse, 1. King.7.14. much more the true *Salomon*, in building his spiritual Temple,

Temple, makes choice of men
filled with the spirit,&c.

2. If the Prophets & Apostles performed euery thing by vertue of their extraordinary calling by God , then must Pastors & Teachers also , by vertue of their ordinary calling by God : They speake & wrote,as they were moued by the holy Ghost, 2. Pet.1. vlt. they reuealed and fore-told things by the Spirit, 1. Pet.1.10, 11. The Spirit of Christ in the Prophets, searched and signified the time, and passion, & glory of Christ: the Spirit was promised to teach the Apostles what to speake , and to leade them in all trueth, Ioh.14. Yea, the Spirit shall teach you in that houre, Luk.12. so must we be furnished by the Spirit to our duties. 1. Cor.17.7. The manifestation of the Spirit is giuen to euery one

to profit withall, to one a word of wisedome, to another a word of knowledge. Whence the Spirit is said to send Pastors, Act. 20. 28. Pastors at Ephesus were made ouer-seers by the holy Ghost; because he fitteth them to the Church, and commendeth them by gracing them to the vse of it.

3. This fitting of the Spirit, giueth a mans selfe much comfort: 1. That hee is lawfully called of God, who sendeth not his message by the hand of a foole, (for this is as he that cutteth off the feet:) but he sendeth a learned tongue, an *Ezra*, an *Apollos*, mighty in the Scriptures. This was signified by the consecration of *Aaron* and his sonnes, who must be, 1. washed, purged from whatsoeuer might blemish their calling. 2. Arrayed with new gar-

garments, signifying their furnishing, and instructing with graces, of wisedom, knowledge, &c. 3. Perfumed with a sweet smell of the holy oyle, noting the sweetnesse, the sweet sauour by holy doctrine and life, which they were to diffuse into the Church. This when it was done, then were they set apart by the Lord, and not before, Leu.8.3. 2. That God, who hath graced him, will prote& him, and carrie him thorow the troubles of his calling, which Satan and the wicked of the world (whom hee is to encounter with) will raise against him: which promise of speciall protection, while the sonnes of *Scena* wanted, Satan (who easily spied their want of commission) mightily preuailed against them, Act.19. 3. That God will blesse his labour,

labour, and the workes of his calling, and make it powerfull and fruitfull, because it is his owne worke; whereas such as haue not their commission sealed from the Lord, finde not their sacrifices burnt by God, but often labour all day and night, and catch nothing.

Vſe I.

A caueat not to runne vpon mans calling without Gods, as the false apostles did, against whom the Apostles opposed themselues: see that the chiefe Bishop of soules send thee, that he hath laid his hands vpō thee, that hee hath bid thee receiue the holy Ghost; as for the order and ordination of the Church, it is onely a manifestation and declaration of him, whom God hath fitted. Let euery Minister be able to say as Christ himselfe did, Isa.48. 16. *The Lord God him-*

himselfe, and his spirit hath sent me, namely, to declare what *Cyrus* in his time was to performe to the Church.

And here he that would haue good and assured comfort of his commission, must examine what kinde of gifts they be which he hath receiued of the Spirit: for they be of two sorts: 1. Common to good and bad, as those of knowledge, tongues, interpretation, eloquence, to which if working of miracles (if a man haue no more) were added, while he might much benefit others, himselfe might remaine a reprobate. For, *Saul* and *Iudas* had the Spirit of God.

2. Proper and peculiar to the elect, as iustifying faith, true loue, invocation, repentance, vspeakable groanes, and mourning of the Doue, innocencie,

N meeke-

meeknesse, sinceritie, and such like testimonies, that God hath sent the Spirit of his Sonne into the heart, purifying it, making it cry Abba Father. These are gifts worth hauing, making all the former not onely profitable to others, but truly comfortable to himself, and acceptable to God. Now shall a man speake powerfully, feelingly, and conscientially, and resemble those holie men of God, who wrote the Scriptures, in interpreting the; they shall speake and do as they are moued by the holy Ghost; men shall perceiue, and after a sort see a fiery tongue vpon their heads; such shall be the efficacie and power of their ministerie in separating the precious from the vile.

3. Note, wheresoever the Spirit descendeth on any Christian,

stian, it descendeth like a Doue,
that is, maketh a Christian re-
semble the Doue. Whence it is,
that the holy Church or com-
pany of beleeuers is called by
Christ, his Doue, Cant. 2. 14.

1. Because the same sweet oynt-
ment (as that of *Aaron*) runnes
downe from the head to all the
mēbers: the same graces, which
this Spirit in the shape of a
Doue did fill Christ withall a-
boue measure, hee doth also be-
stow in measure vpon Christi-
ans: Thus are we said to receiuē
of his fulnesse. A fountaine
sends the same water into the
streames that it self hath. 2. The
Spirit of God is euery-where
like to himself, both in the head
and members, as the same iuyce
is in the roote and branches, in
the tree and fruities: looke what
were the fruities of the Spirit in
N 2 Christ,

Vſe.

Foure
properties
of y Douses
of Christ.

Christ, the same also are in the members, Gal. 5.23.

To examine whether we haue receiued this Spirit or no, by the properties of a Doue. 1. Meeknesse is an essentiall mark of one of Christs Douses, and on whom the Spirit of Christ is descended, as himselfe witnesseth, Learne of me, for *I am lowly and meeke*:
 1. He in heart never conceiued fierce or reuengefull thought.
 2. In word, being reviled, he reviled not againe. 3. In action, hee was led as a sheepe to the slaughter, and was dumbe before the shearer, 1. Pet. 2. 23. *Moses* was the meekest man on earth, but not like him. If any be a rough *Esau*, of a foward and peruerse disposition, the Spirit of Christ hath not sate and lighed vpon him: for, in the kingdome of Christ, the lyon and the lambe

lambe shall feed together. Let vs therefore put on, and decke our selues with meeknesse, Col. 3. 12. A most beautifull grace, much set by of God. How glorious a sight was it, and how delightfull to God his Father (as the voyce witnesseth) when the Doue sate vpon Christ ? and euen so the Apostle commendeth this grace to women, as a most precious garment to set them out to God, and make him set by them, as their most costly garments doe set them out to men : neither is it a garment proper to the women, as distinguishing the sexe (which the cloathing of our bodies doe or ought to doe :) but the condition between a naturall and spiritual man, an old and new creature : for this makes difference before God, when none is be-

tweene male and female. And though we take little notice of a meeke-hearted Christian , yet God doth so account of it,as he doth denominate the righteous by it, and maketh it a speciall title of the iust, Zeph. 2.3. Seeke the Lord,*ye meeke of the earth*:as though none were fit to seeke him, and he would be found of none else.

2.

A second qualitie of thofe, on whom the Spirit is lighted like a Doue, is simplicitie, innocencie, commended to vs also by Christ, Be^cwife as serpents, but *innocent as Dounes*; enforcing it plainly to be a qualitie of thofe who are baptized with the Spirit of Christ: To which purpose he knitteth these two together, Cant. 5. 12. and 6.8. My *Doue*, my *vndefiled*. Elsewhere he calls the Church faire as the Sunne, purc

pure as the Moone, the Lords
holy ones, vndefiled in their
wayes, Saints, pure; not only in
regard of their iustification by
the bloud of Christ cleensing
them from all sinne, but also of
their endeouour in sanctifica-
tion.

These Doues of the Lords
Culuer-house are cleane fowles,
not of the vncleane birds, Vul-
tures, Crowes, and Hawkes that
can smell a carrion a farre off, to
flye to it, and feede vpon it: the
Spirit never tooke such a shape.
Let vs be carefull of our wayes,
not to foule our selues with sin,
which is the most filthy vnclean-
nes: but rather when the Spirit
sate vpon Christs head, make
knowne that it sate like a Doue
on our head, by purging our
selues, euen as he is pure, I. Joh.
3.3. as it is a marke of our adop-

tion in that place. He is not capable of any grace , that endeuoureth not in this : wil the Spirit of God dwell in a stye ? or will hee powre his gracious liquors into fustie and filthie vef-sels ? What may wee thinke the hire of those that moyle them-selues in all filthie lusts , and tumble like swine in their finnes , and in the meane time scorne at those who desire to bee more free and innocent from the riots of the world ; seeing G O D is good to none but the pure of heart , heareth none pray but such as lift vp pure hands,accep-teth no seruice but a cleane offe-ring and from a cleane offerer, admitteth none to the blessed vision of God, but the pure of heart, and much leſſe to stand in his Holy place, but hee that is of innocent hands, and a pure heart,

heart? Psalme 24. 3.

What other spirit hath lighted vpon them, then the spirit that beareth rule in the world? The spirit of lying, railing, swearing, slandering, hath light vpon their tongues: the spirit of reuenge, wrong, and wickednesse vpon their heads: the spirit of fornication, vncleannessle, wantonnesse vpon all their parts and members: and the spirit of errour, delusion, & desperate impenitency hath settled vpon their hearts: all this, because they haue grieued this holy Spirit, and made this Doue betake himselfe to his wings, and left them to bee haunted with an euill spirit, as *Saul* was, when God had forsaken him.

A third quality of such ou whom this Spirit of Christ hath lighted, is chasteitie, sincerity and

and singlenesse in heart and life, in body and soule : the Doue is a most chast bird, truly keeping her to her mate ; and this is required in all the members of the Church, Cant. 4.1. Thine eyes are like the Doues, that is, single, chast, beautifull. This eye of faith beholds Christ and him alone, acknowledging all perfection of beauty and sufficiency in him : it keepes the heart into him alone in the purity of his worship ; it keepes the affections vnto him as the chiefe of ten thousand : it watcheth against all vnchaste lusts, and abandoneth all vnlawful, strange, and stolne pleasures, called in 1.Cor.7.34. The holines of body and spirit. Of *spirit*, when it is not tempted to vncleannessse ; or being tempted, yeeldeth not ; or hauing yeeldeed, reneweth it selfe

selfe to repentance. Of body, when, as a fit instrument to a chast soule, it neuer exciteth, nor being excited, executeth vncleannessse. Whence it followeth, that those that goe a whoring from God, as all Idolaters that seek to many louers; or are bawds to their owne lusts and sinfull pleasures of any kind, or prostitute their bodies to any vncleannessse; or their members as seruants of vnrigheteousnesse, are not possessed with the Spirit of Christ. Idolatrous eyes, adulterous eyes, couetous eyes, euill or eniuious eyes, blind eyes, or wanton eyes, are not the eyes of Doues.

A fourth quality in Isa. 60. 8. is this, They al fly to the Church of God, and ioyne together in his pure worship. Who are these that fly like the *Doues to the win-*

windowes? A prophesie of the Gentiles conuerted, that shall in such flockes come into the Church, as if a whole flight of Doues driuen by some Hawke or tempest, should scour to the columbary, and rush into the windowes. The Church is compared to Gods culuer-house; thither the Doues fly together, feed together, roost together: which signifies the Communion of Saints, who are of one heart and soule, and which worship God purely with one shoulder: It is no receptacle of Eagles and rauenous birds, which deuoure one another: and the reason is, because the Spirit lighting vp on Christians, tyes them together with fast bands of peace, called The bond of the Spirit. And hence it followeth, that whosoeuer negle&teth the ministry,

nistry, which is the chariot of the Spirit, the Spirit lights not vpon him : whosoeuer ioyneth not in this society of Saints, and carryeth not himselfe as one liuing with other the children of God, vnder the same roofe of one Father, he hath not the Spirit of God, and consequently is none of his. What may wee thinke of him that is an enemie to the Church, that malignes the members of it, that opposeth the pure worship and worshippers, that flies from the culuer-house, but to be an vncleane bird, no Doue ?

This is one speciall note of the presence of the Spirit, which I would not omit, because many may come to see themselues better by it.

Vers.

Vers.17.

Vers.17. And lo, a voice came from heauen, saying, This is my welbeloued Sonne, in whom I am well pleased.

The voice
from hea-
uen testi-
fying vnto
Christ.

Sect. 8.

HEre is the third sensible testimony of Christs most solemn setting into his office, and that from heauen also, as the other were, and that by an audible voice : wherein are two things;

I. The circumstances, three : 1. Whose voice it was, The Fathers. 2. The place wherē it came, From heauen. 3. The manner, It was a sensible and audible voice.

II. The substance, in which are three particulars : 1. That Christ is the Sonne of God : to note the relation between God and

and Christ. 2. That hee is his
beloued Sonne ; to note the neer-
nesse of that relation. 3. The
fruit of it, *in whom I am well plea-
sed.*

1. The Person whose voice
it was, is God the Father : for he
saith, *Thou art my beloued Sonne.*
Euery testimony receiuies vali-
dity and authority from the Te-
stator, therefore this must needs
be sound and good. God had
giuen testimony to Christ by
many famous men, euen all the
Prophets, and now lately by
John Baptist, who was greater
than a Prophet, that Christ was
greater than he ; yea more, had
giuen testimony of him by a
multitude of heauenly Angels,
Luk. i. 30. and 13. But not con-
tent with all this, he giues from
heauen his owne testimony of
him.

i. To

1. To strike vs with reuerence in receiuing this testimony, which hath this priuiledge aboue other parts of Scriptures, that it was vttered by Gods owne mouth,not by men or Angels.

2. To confirme vs in the truth of the testimony , proceeding from him who is *prima veritas*, Truth it selfe (not onely true) in his Essence, and much more in his words and workes, who can-not bee deceipted , nor deceiue vs.

3. To shew the necessity of beleevuing this testimony, being the first and onely principle in Christian Religion , without which foundation laid, can bee no religion, nor saluation,as we see in the Iewes and Turkes: That we might more firmly beleue in the Sonne of God for life,

life, Gods owne mouth testifieth so honourably of him. 4. That such a glorious commendation of this testimony might stir vp our best attention and affecti-
ons in the vnfolding of it , wee haue heere the word of a King, which was neuer stained, and that not vttered by any Herald, or a Lord Chancellor, but from his owne mouth, which carryeth more waight with it : if God speake, woe to him that heares not.

2. The place whence, *from heauen* : for these reasons :

1. For more authority to the Person of Christ, whom God from heauen doth honour: and if God thus honour him, how ought we to honour him? 2.Pet.

1.17. Hee receiued of God the Father honour and glory; when there came such a voice to him

Why the
testimo-
ny con-
cerning
Christ
was from
heauen.

4.Rea-
sons.

O from

from the excellent glory, *This is my beloued Sonne*: which was verified not onely in the time of his transfiguration, but herealso.

2. Because the testimony containes the summe of the whole Gospell, to declare that the doctrine of the Gospell, which Christ deliuered to the world, was from heauen, because God from heauen so testifieth it to bee: wherein it differs from the doctrine of the Law, which although God renewed from heauen in the Tables of stone, yet was it written in the heart of man by nature; so was not the Gospell: but as after þ fall it was immediatly deliuerd by God to *Adam* in the promise: so here, by the same voice from heauē confirmed to be diuine & heauenly.

3. In respect of vs, that wee should more carefully attend to
the

the testimony it selfe, proceeding from the excellent glory, and that from the mouth of the God of glory, sitting in his chaire of Estate, seeing the word of a King in that place is more regarded. The contempt of the Law, giuen vpon Mount *Sinai*, in the hand of Angels, was required at their hands : how shall they then escape , that despise him that speaketh from heauen? Hebr. 2. 2, 3. The Law being transgressed, the Gospell from heauen moderateth and pardoneth a man: but the Gospell frō heauen being despised, what can pleade for him ?

4. To shew the extent of the Gospell, that it is to bee preached, and binds to the faith of it all the people vnder heauen : and herein it was not to bee inferiour to the Law, which God

O 2 would

would haue acknowledged his owne by vttering it from heauen, and that not before he had sent *Moses* downe, lest it should haue been thought to be his, although it was so loud and piercing, as it could not possible bee but diuine, not humane.

3. The manner of the testimony, by an audible and sensible voice : How the Father vttered this voice, is needless to enquire, seeing we know, that he who made the tongue, can either speake without a tongue, or by secret inspiration and reuelation, as to *Isaiah*, 2. King. 20. 4. or frame a tongue and organs of voice at his pleasure, to vtter and make knowne his will and good pleasure to his creatures : or speake by creatures, as Angels in humane shape, or other creatures, sensible as *Baalams Asse* ;

Asse; or insensible, as the bush of fire. It is much more material to enquire into the end and vse of it, which was, to make the Sonne of God knowne vnto the world, that the faith of men might be fixed on him for salvation.

Hence note, in that the Lord from heaven teacheth by voice, his wonderfull care, that will not suffer vs to want any means to helpe vs in the knowledge of the meanes of salvation: he had taught them and vs before, by the sense of sight, seeing the heauens opened, and the Spirit visibly descending; and now hee teacheth the care by a voice: for, he knowes our dulnesse, security, slownesse of heart to beleue, and applies himselfe euery way to helpe vs: hee setteth out his glory by his workes and crea-

Obser. i.

O 3 tures;

tures, he addeth his Word confirmed by many powerfull miracles; to his audible word he hath annexed his visible word the Sacraments; hee hath set vp a constant ministry in his Church, and euery way fitted it to the edification of his people, so as he may now say, What could I doe more for thee, O Israel?

Vſe 1.

Is God thus carefull of our profiting euery way? then how damnable and excusleſſe shall the careleſſes of the most bee in the matter of their ſaluation? in which regard it had beeene good for many a man, that God had neuer made his will knowne to him, that he neuer had heard the word, or received the Sacra-
ments: for, all tends but to his deeper condemnation, because of his neglect and formall vſe.

When

When our Sauior said of *Iudas*,
It had bin good for him he had
neuer bin borne: did not hee in
effect say the same, It had bin
good for him he had neuer bin
a Disciple of Christ, neuer had
heard Christ, or preached
Christ, because the more excellent
meanes he had, the greater
was his sin and iudgement?

Againe, hereby God cleareth
his righteous Iudgement, in the
iust damnation of the wicked
and vnbeleevers: O Israel, thy
destruction is of thy selfe: say
not, What can I remedy it if
God will not saue me? nay, what
can God do more then he hath
done? He hath giuen thee strong
and excellent means, & preach-
ed the Gospell from heaven by
his owne mouth, and sent it to
all nations vnder heauen in their
owne language, in an audible

O. and

and intelligible voice : if thou
wilt now wilfully refuse the
meanes, thy blood be vpon thy
owne head, that which will dye,
let it dye ; thou art in the sea of
thy sins, ready to bee drownd,
good helpe is offred, but thou
refusest it & must dye in thy sin:
thy case is that of Ierusalem,
How oftē would I haue gathred
thee, and thou wouldest not ?

Obser. 2.
Theodo-
ret, out of
the like
ground,
gathereth
the same
doctrine,
and nota-
bly vrgeth
it against
Images,
on Deut.
quest. 1.

2 Note, that it is Gods plea-
sure that wee should bee taught
the matter of saluation by voice,
and attend to that : Here was a
visible opening of the heauens,
a glorious presence of the Spirit
in the shape of a Dove resting
on Christ: but when the Lord
will haue Christ published and
proclaimed the Mctislah , this
must be done by voice. Deut.4.
12,14. Thou hearest a voice,
but sawest no image , therefore
take

take heede to thy selfe, and corrupt not thy selfe by any image.

1. Herein his mercy hath appointed a familiar and fit instruction, meet for our weakenesse, not comming to his Church in his owne Majestie.

2. Herein he aduanceth our nature, teaching vs great mysteries by such as our selues, sanctifying the tongues of men, and not Angels.

3. Herein he magnifyes his power, who by so weake meanes worketh saluation: earthen vessels are vsed, that the power may be seen to be of God, 2 Cor. 4.7. The voice of men by Gods power conquers the world.

4. Hereby he tryes our obedience, whether we vwill yeeld to a vveake voice, vwhereas he might force vs by povver.

This makes against the Papists

Reasons.

1

2

3

4

Vse.

*Melius docet interdū
pictura,
quam
Scriptura,
Bellarm. de
Imag. Cap.
10.*

The voice from Heauen.

pists position, that images are Lay-mens bookes : for 1. The people of Israel were as rude and elementary as any, yet God permitted them no such bookes, but straightly forbade it. 2. Images are dumbe, and how can they teach ? they haue mouthes, and speake not : If they teach, it must be by an interpreter, and an interpreter can teach better without them. 3. Let them be Lay-mens books, what doe they teach ? Hab. 2. 18. They are *teachers of lyes*, and Zach. 10.2. The Idols *speak vanity*. If a man would learne lyes, let him gaze vpon these bookes.

And 1. whereas Bellarmine saith, that the Image of God and the holy Trinity is a teacher of truth : I answere, The Scripture saith it is a teacher of lyes, and so I will proue it.

I. God

1. God is a Spirit and inuisible : now how can this be paynted or carued ? he that faith hee can do it, must needs lye.

2. God is infinite and incircumscribable, wants beginning and ending : he that faith he can paynt such a thing, is a lowd lyar : his image or idol is made by man, and moth-eaten, and consumed by wormes and rotten.

3. God is a working act, neuer idle : but the Image neuer stirres vnstirr'd : therefore it is a lye.

4. God hath beeing of himselfe, and all things are sustainted in him : the image hath being from the hands of man, and is not able to vphold it selfe no more then *Dagon* was, if it bee not strongly vndershored : therefore it is a lye to say it resembles God.

Euge à te
cogitatio-
mem mini-
mè decen-
tem Mag-
nitudinem
Dei : nè
paruum
reddas eum
qui magnus
est, &c.
Basil. in
Hexam.
Homil.
decima.

5. It is a lye and idolatry, to conceiue or fixe the name of God vpon a picture, that hath nothing but what man will giue it: and doeth not the Lord accuse the Israelites by common sense, in the example of one that goes into the Wood and hewes a tree, then makes a fire of one end to warme him, and a God of the other to worship? Are there not as good blockes and stones, lying vpon the floore and paument, as they be that are set vp for idols?

II. As for the picture of the Trinity, which is most horrible idolatry, painting God either a man with three heads (making him a monster:) or * the Father like an old man with a childe at his knee, and a Doue betweene them. *Bellarmino* himselfe faintheath, when he saith, it is not certaine,

* But here
your owne
A p[ro]p[ri]etatem
leavest you.
Ips[us] Deo, cū
fit incorpo-
reus, nulla
imago cor-
poralis poter-
rat ponit:
quia, ut Da-
mascenus
dicit, insipi-
entis sum-
me est, &
impiauit,
figurare
quod est di-
uinū, Part.
3. queſt. 25.
art. 3.
So doth
Durandus,
speaking
of the ima-

taine , but an opinion of the Church , whether any pictures of the Trinity be to be made : And further, that those images must not be multiplied, because they giue occasion of blaspheming. Besides , these pictures are as sensless as wicked : 1. To picture the Father , as a man with the whole world in his hand , to note his creation and prouidence (which the Rhe-
mists, in Act. 17.5. commend so highly , as whence the people may take much good :) is a teacher of lyes , because it restraines creation and gouernment to the Father . 2. To pi-
cture the Father as an old man , and the Sonne (who is as old as he) like a child , is a lye , and not footed, in the 7. of Daniel , where the ancient of dayes is the whole Deity . 3. To adde to these two
the

ges of the
Trinity ,
Fatum
cum imagines
facere, vel
eas venera-
ri: n. 3. sent.
d. fl. 5. quest.
2. 21. 15.
So alio
doth your
owne Ro-
mane Ca-
techisme,
Divinum
numen via-
lari, si quis
conetur di-
uinitatis
formam ali-
quo artifi-
cio effinge-
re: Part. 3.
cap. 2. quest.
11.

the image of a Doue for the ho-
ly Ghost, is (as it is said, Rom. i.
23.25.) to turne the whole glo-
ry of God into a lye , and to
transforme most heathenishly
the glory of the immortall God,
into the similitude of a mortall
man, or feathered fowle. 4. If the
Diuinity can be pictured , then
may the three Persons : but hee
that will say he can conceiue ei-
ther the Trinity, or expresse the
Diuinity , hee is a lyar ; much
lesse carue or paint any thing
like them.

III.

For the picture of Christ:
though I know sundry of the
learned are of another minde,
yet I thinke it neither can nor
may be pictured, and the reasons
to the contrary are none , or
weake: And I haue thought of
these grounds, which sway with
me till I heare or see stronger :

i. Christs

1. Christ's Diuinity cannot be expressed in an image, and it is dangerous in a picture to separate them which God never disioyned: to diuide his natures, sauoureth of the Nestorian heresie; to offer to paint the Godhead of Christ, as they haue, who to expresse it, haue made a Rainebow, &c. This is to fall into the heresie of *Eutyches*, confounding the natures, and circumscribing the Godhead; both wayes it must be a lying image, no way speaking truthe.

2. Make an image of Christ, as man, it is but of his bodily shape; and as (D. Fulke faith) an image of his bodily shape, is no more his shape then another mans: make such an image, and what difference betweene his & the thieves that was crucified with him?

3. The

3. The Scriptures , which speake so much of his doctrine, workes , and all other circumstances, speake not a word of any lineament and portrayture of his body, wherein Gods wisedome preuented the true painting of his body , which if any goe about to doe , it must be a lying image.

4. Hee neede not be painted on a Table , being so lively described in the Word and Sacraments, and *crucified before our eyes* ; there is the length of the Lord, there is the Crucifix ; and in euery Christian thou hast an image of Christ: looke vpon him and loue him, for the image hee beares of Christ.

5. Such a picture or image cannot safely be made,in respect of the dignity of the Person, whose very humanity in *composit-*

Gal. 3. 1.
** We hold
the image
of Christ
more dan-
gerous
then any
other, be-
cause of
the excel-
lency of
his person,*
Pet. Mart.
loc. com.
cl. ff. 2. cap.
5. sect. 26.

10,

to, as vnited vnto the Deity, is to be adored & worshipped aboue all men and Angels: for it is a true position, *Totus Christus adorandus.* And I maruaile the more, that *P. Martyr*, so iudicious a Diuine , and learned, should permit the painting of Christshumanity, and yet afterwards confess how prone the men of our age are vnto idolatry , that they adore stockes, stones, reliques of Saints, reuerions of the Sacrament,&c. bow downe before them , light Candels , burne Incense , invocate and call for that at their hands, which better creatures cannot giue : surely these things stand not well with the former. For images of Saints , it is a lye to pray to them in earth, that are in heauen ; a lye to giue them mouthes, and they cannot speak,

P eyes

In 1.King.7

Omnino errare meruerunt, qui Christum et Apostolos eius non in sanctis co-dicibus, sed in pictis parietibus quiescierunt.
August. de confessis Evangelist. lib.1.ca.10.

eyes and they cannot see.

Obiect.

But though we haue not images of God, or Christ, or the Saints in religious vse, may wee not haue them in ciuill vse, suppose for an ornament or history?

Answ.

Whatsoeuer image hath bin deuised or beautified by Idolaters, which hath serued, or may hereafter serue in idolatrous vse, the same we must either destroy; or if wee reserue them for priuate vse, wee must so deface them, as their honour and good opinion be vtterly laid in the dust. The reasons heereof are these:

I.

1. It is Gods commaundement, Exod.23.^4. Thou shalt vtterly ouerthrow and breake in pieces their images: and 34.13. Thou shalt ouerthrow their Altars, breake their images, and cut downe

downe their Groues. Deut. 7. 5, 6.
and 25. 26. The *images* ye shall
burne: *Couet not the gold and sil-
uer*, lest yee be ensnared therewith. Ezek. 20. 7. Let every man
cast away the abominations of
his eyes, and *defile not your selues*
with the *Idols of Egypt*. If the Le-
prosie had once taken a gar-
ment, or vessell, the garment or
vessell must be burnt with fire,
Leuit. 23. 51. Which what did it
signifie other, then that all in-
struments of idolatry (which is a
farre more hatefull leprosie then
that of the body) ought to be
destroyed, and that wee should
haue nothing to doe with them;
but rather then they should re-
main to be prouocations to ido-
latry, to burne them with fire?

2. In regard of the idoll or
image it selfe, whether of Christ,
Saints, &c.

II.

The voyce from Heauen.

1. In respect of what it hath
beene: it hath beene an instru-
ment and an obiect of idolatry , a signe of God despised, a
conuicted instrument of Gods
dishonour , an alluring harlot
that hath drawne the glory of
the Creator vpon it selfe. Can
that man be thought chaste, that
cannot forbear the picture and
iewels of an harlot? for a subiect
to keepe a monument of the
enemies conquest, argues a trea-
cherous minde.

2. In respect of what images
are , mens deuices , not named
by any Prophet or Apostle , but
in despight and detestation of
them, abominations, Ezek.14.6.
teachers of lyes, *dung* to God,
and so called , such things as
ought not to be named among
Christians. Now if an idoll be
as dung to God, ought it not to
be

be so to vs ? If God haue polluted them, shall wee count them cleane? and do we account them dung, when we garnish our best roomes with them ?

Againe, they be Idolothytes, things sacrificed to deuils ; and no Corinthian , no Christian may eate an Idolothyte, for any ciuill vse or commodity : Say not then, The creature is good, and beautifull, and vtterly changed in the vse : this pleawill not preserue it by the Papists doctrine it selfe : for thus the Rhe-mists(in Reu.2.Sect.8.)descrie an Idolothyte; Though the creature be good by creation, it doth become an Idolothyte , and is made execrable by the prophane blessings of heretiques and idolatres. Shall not wee yeeld as much? nay, the image is no creature of God (though the matter

be) nor good , and therefore by Popish doctrine it selfe, we may not referue it : for *Aquinas* himselfe faith, *In rebus infructuosis* we may not communicate with *Gentiles* , though in *fructuosis* we may.

3

3. In respect of what these images may be : they are snares, and may be the occasions of grosse idolatry to posterity : it is as a iewell borrowed frō Egypt, and may in time prooue matter to make a Calfe of. It is a ruled case , Hee that doth not hinder idolatry when hee may , doth commit it ; *Qui non prohibet cūm potest, facit, yea iubet* ; and hee partakes in idolatry, that rootes not out, where hee may, all reliques & monuments of it. Nay, suppose a superstitious person come into thy house so swept and garnished for him, and fall downe,

downe, or vncouer his head, or make secret prayers(as they must by the principles of their doctrine) to the images thou hast set vp , art not thou now an accessary , nay a principall? didst not thou lay this snare & stumbling blocke before thy brother? wast not thou the bawd to his spirituall fornication ? Thou oughtest to haue remoued this stumbling blocke , and gotten the harlot puniht:for the image tempteth to spirituall fornication, as the scandalous presence of a woman doth a light minde to bodily. The Law pronounceth a curse on him that layes a stumbling blocke before the blinde. Finally , such a one is farre from seeking to propagate the purity of Gods worship to posterity.

3. In respect of thy selfe, to
P 4 shew

III.

shew thy selfe zealous for Gods
pure worship , and bewray thy
vtter detestation of idolatry :
thou must destroy euery such
Agagite , which God hath pro-
nounced sentence of death vpon :
shall thy eyes spare,nay, thy
eyes feede themselues vpon such
brokers of idolatry ? shall thy
hands aduance , and thy care
beautifie such abettors of super-
ftition ? how doest thou destroy
their memory ? *David* would
not once mention their names,
Psal. 16.4. And how darest thou?
Those things, which by our do-
ctrine of Homilies and Statute-
lawes of the land , are swapt out
as dung out of our Churches ,
how is thy house a little church,
if thou there take them vp , and
nourish them ?

Obiect.

I esteeme them but as an or-
nament.

A

An omament is an indifferent thing, and must be ruled by the squares of Gods glory, edification of men, thy owne sober and faithfull vse, by vertue of a word: this ornament fights with all these.

I honour it not, it is but a picture in ciuill vse.

Hezekiah honoured not the brazen serpent, which was of an other manner of institution, nor himselfe was in danger so to do: but because there was danger of abuse in others, hee brake it in pieces. Againe, to expresse the dalliance of adulterie vpon a stage, is vtterly vnlawfull, by Ephes. 5. 4. It will not serue a Player for excuse, to say, I haue no purpose to commit the act of adulterie; therefore hee may bring adulterous dalliances vpon the stage: so this is one of the

the things which must not bee named, though thou doest not meane to vse it as a Popish picture.

Obiect.

I may vse the gold of it in some other ciuill vse, why not in this?

Answ.

I know not whether a man can account it a ciuill vse of an image, though the grosse corruption be taken away, or rather a secret kinde of worship, at least too much reverence & respect, to set them vp, to cloath or couer them with precious things, to praise the curious workmanship of them, and commend them to others so to bee. Secondly, whatsoeuer a man may doe with the gold in other vses, sure I am, the gold of an image is abominable, euен in priuate vse, when the idoll is countenanced and not disfigured. Deut. 27.15. Cursed is hee that shall make

make an image, the worke of the hands of the craftsman, and set it in a secret place: and all the people shall say, Amen. Thirdly, the Iewes might not vse them in priuate vse, but burne them, Deut.7.25. But yet we, defacing and dismembring the images, may vse the gold, &c. For as *Augustine*, *P. Martyr*, and *Caluine* thinke, that Law is Iudiciall, though the ground of it be morall, and the vse of it to back the morall.

Lastly, looke vpon the examples of holy men, after Gods example taking away the names of *Baalim*; *Jacobs* zeale, not onely burning the bodies of Idols, but abolishing their eare-rings, which were costly; *Elias* abhorring *Baals* altar as wel as himself; *Iehu* destroying not onely *Baal* himselfe, but his Temple also,
Vestry,

Vestry, and all his trinkets; Daniel detesting Bel's meate, as well as Bel himselfe; Joshua razing all the monuments of idolatry of the Canaanites that hee could finde, chap. 23.7.

If any say (which is the last shift) that those were heathenish idols, and worse than these: I answer, that Popish idolatrie is as base as euer the Heathens was, and as odious to God, more pernicious to vs. For the origi-
nall of it, *Bucer saith, Inficiari non potest & sum idolorum à gentibus in ecclesiam irrepisse,* It cannot bee denied but that the vse of idols crept into the Church from the Heathens : And that Romish idolatry is as base and foule as theirs, I prooue by these arguments:

I. To giue diuinē worship to base, dead, and rotten creatures,

tures, is as base idolatrie as any the Heathens could commit : But the Papists giue diuine worship to such creatures : therefore,&c. For the assumption, the scope of D. *Reynolds* his second booke, *De idololat. Rom. eccles.* is to proue that they giue diuine worship to fife such things, as
1. Saints, dead men. 2. Relikes, rottē bones. 3. Images, painted blockes. 4. Consecrate things, oyle, salt, spittle, waxe, creame. 5. Breaden hosts. And in the same booke he affirmes, that to worship a woodden crosse and a piece of bread, is as grosse idolatrie as euer was.

Obiect. The Papists doe not think their idols to be gods.

Answ. Few or none of the Heathens did so , as it is well proued by Master *White* in his booke called , *The way to the Church,*

Church, pag. 398.

I I. Pezelius, answering the Jesuites Catechisme, in sundrie places, proues at large, that there is no difference between Popish and Heathenish idolatrie, *nominibus mutatis*, onely the names changed. Pag. 225. *Eadem est ratio idololatrie apud Papistas, que olim apud Gentiles fuit, siue ipsa simulachra, siue usum & cultum consideres*: and proues it by reason, and the testimony of *Augustine* and *Athanasius*: And after, *Proclus eadem idololatria, and, Imo grauius peccant Papistae quam Ethnici*, pag. 230 pag. 152. 153. &c. *Inter idololatriam gentium, & cultum sanctorum apud Pontificios, nihil interest*: and he concludeth, *Nec ouum ouo, neque lac laceti similis, quam cultus sanctorum apud Pontificios, & idolorum apud Ethnicos*. And Master White in his booke

booke forenamed, sect. 5. parag.
7. 8. prooueth, that the Papists
worship stocks and stones as the
Gentiles did.

III. Master *Perkins*, in a book
of his owne setting forth, not in
few places, hath the very words,
Refor. Cath. 9. point: Papists vnder
new termes maintaine the
idolatrie of the Heathen. Po-
pish idolatrie is as grosse as e-
uer any was among the Hea-
then. In the practice of a refor-
med Catholike, Popish idola-
trie exceeds the idolatrie of the
Heathen, In his Aduertisement
to Romane Catholikes. And,
the Popish Host is as abomi-
nable an idoll as euer was. To
whom *Bucer* in Psal. 115. accor-
deth, saying thus of the Popish
Church in worshipping of the
Virgin *Mary* and the *Saints*, *En*
omnia facit, qua olim idolis suis in-
sana

sana gentilitas.

IV. Adde one thing out of the Scriptures: If Rome be called Egypt, Sodom, and Babylon, then the idolatry of all these Heathenish places runs into it: But the first is true, therefore also the second: Againe, If it be a cage of vncleane birds, and an habitation of diuels, if any worse can be said of any Heathens, Romish idolatrie shall not be the worst.

Obser. 3.

3. Note, that God the Father, uttering so audible a voyce concerning his Sonne, he will be knowne of vs, not so much in his owne substance, as in his Sonne; nor by curious prying into the excellencie of his Majestie, as by sober attending to his voyce and Word. And the many manners of Gods speaking vnto men, all confirme the same:

same: sometimes hee is said to speake out of fire that none dare approach; sometimes out of a darke cloud (a cloud, because out of mans reach; and darke, because if it were not so, none might satisfie their curiositie in seeing any thing:) sometimes out of a whirlewinde, a fierce creature which men are afraid of; and sometimes out of the light, but such as is inaccessible. And good reason, that such high and diuine knowledge should bee thus deliuered, because, being matters of faith, they must be insensible, and hee that commeth to God, must beeleeue, not see; neither is the eye of the body of such capacitie and piercing brightnes, as to behold things of infinite and invisible nature. God, in giuing the Law, made a law against

Q

pryers

pryers and gazers, and feuerely
punished those that pryd into
the Arke.

Vſe 1.

Those that despise the still
voyce of God in the ministery,
shall never see God in Christ;
see him and feele him they shall
in his power and iustice, never
in his fauour and loue, who re-
fuse the tender of his loue and
gracious calling.

Vſe 2.

Againe, no maruell if igno-
rance and Egyptiacall darknesſe
raigne in Popish countreyes,
where the voyce and Word of
God must not be heard, read, or
knowne : Satan and his lims
know where their strength ly-
eth, and that the strength of his
kingdome of darknesſe standeth
in ignorance and darknesſe.

This

This is that my Sonne.

Sect. 9.

THe first thing in the substance of the Fathers testimony, is, that relation which the Father acknowledgeth between himselfe and his Sonne. And first, whereas there seemes to be some difference in the Euangelists, (for *Marke* and *Luke*, chap. 3.22. reade it in the second person, Thou art my Sonne:) to omit other answeres, for reconciliation it is most probable, that this voice was twice vttered: first, for Christ's confirmation to his office, in the second person, which *Marke* and *Luke* record; and after for the confirmation of *John*, and the faith of belieuers, in the third person, This is he, Take notice of him.

Christ
that belo-
ued Son.

Q 2

And

And this answere not onely satisfies the Text, but the prophe-sies formerly wherein this voice was foretold, which runne in both persons. Psal.2.7. Thou art my Sonne : and Isa.42.1. Hee is my Elect, in whom my soule delighteth. By the Sonne of God is meant, 1. Sonnes by *Creation*, framed & made after Gods Image, in perfect holinesse and righteousnesse. Thus *Adam* was the sonne of God, Luk.3. vlt. and the Angels, Iob 1. and Psal.89.6. 2. Sons by *Profession* only, who outwardly worship ſt true God, but not in truth: as Gen.6.1. *The sons of God ſt in the daughters of men*, &c. 3. Sons by *Adoption*, who being the children of wrath by nature, are by grace & fauour take in to be the ſons of God: thus euery true beleeuer, led by the ſpirit, is the Son of God. Ro. 8. 14.

As

As many as beleue, to them hee
gaue power to be ȳ sons of God.
Christ is none of these waies the
son of God: for although Christ,
as the fountaine and head of our
adoption, is called the chiese a-
mong many brethren, yet is hee
not adopted as we be. But he is
the Son of God two wayes:

1. By nature, as God, begotten
from all eternity of the substance
of God, by an vnspeakable gene-
ration, (for who can tel his gene-
ration? Isa. 53.8.) whereby God
the Father communicated his
whole Essence vnto him: & thus
hee alone is the Son of God, the
onely begotten Son, Ioh. 1.14.
We may adore this Son-ship,
wee cannot search it out.

2. By grace of personall V-
nion: and thus the man-hood of
Christ, or Christ as man, is after
a speciall manner the Sonne of

Q. 3 God,

God, because his man-hood was inseparably united to the Person of the Sonne of God. Luk. 1.32. That holy thing which is borne of thee, shall bee called the Sonne of God. Neither had Christ (as man) any man to his Father; but the humane nature being framed of the holy Ghost, subsisted in the Deity, and so makes but one Person. And thus Christ both in respect of both his natures, and the Vnion of them, is the Sonne of God.

Quest.

How is he begotten of the Father?

Answ.

After an vnspeakable manner, much differing from humane generation, wee may conceiue no humane thing in it: 1. It was without any alteration of the Father, or passion in the Sonne. 2. Without any propagatio of any part of the God-head,

head, but by communication of the whole God-head of the Father to the Sonne. No naturall father communicates his whole Essence. 3. The Father begets the Sonne in himselfe, not forth of himselfe, as earthly Parents doe. 4. Naturall fathers are before their children in time; but the Father so begets the Sonne, as hee is not before in time, but in order, both being eternall.

Obiect. Psalm. 2. 7. This day begot I thee; therefore in time.

Answe. In the Sonnes begetting are two things to be considered: 1. The generation it selfe, which is eternall. 2. The manifestation of it, and this is in time, at his Incarnation and Resurrection. Of this the place is to be vnderstood, not of the former.

Q 4

But

Object.

But Christ is ~~ab*origine*~~, God of himselfe, and therefore not by generation.

Answe.

Consider him in respect of his God-head, and he is God of himselfe as the Father and holy Ghost: but consider him in his Person, and so hee is the Sonne begotten of the Father, and not of himselfe: for the Father is a beginning to the rest of the Persons. And whereas the *Athana-sian Creed* confesseth him God of very God; and the *Nicen*, Light of light, and very God of very God: the word (*God*) in both places must bee taken not essentially, but personally, namely, the Sonne of God begotten of the Father.

Obje.

But the God-head of the Son is from the Father, because the Sonne is God?

Answe.

The God-head of the Sonne
is

is not begotten of the Father,
but the Person of the Sonne is
begotten: for the God-head of
the Sonne is without beginning
as the Father is; but the Person
of the Sonne is of the Father.

But the Son hauing the same
Essence with the Father, then the
Father begetting the Sonne, the
Sonne begets himselfe also.

Person begets Person, not di-
vine Essence begets diuine Es-
sence: the Person of the Father
begets the Person of the Sonne,
but not the God-head of the
Sonne.

If the Father and Sonne be
one in Essence, then the Sonne
being incarnate, so is the Father
also.

It is a weake argument, be-
cause Incarnation belongs not
properly to the Essence, but to
the person; or the diuine Essence
of

*Obiect.**Answe.**Obiect.**Answe.*

The beloued Sonne.

of the Person of the Sonne became incarnate and tooke flesh, or if to the Essence, yet not absolute, but limited.

Obiect.

The whole diuine Essence is the Father : the Sonne is the whole diuine Essence ; therefore the Sonne is the Father, not distinct or begotten.

Answ.

There is an Homonymie in the word (*whole divine Essence*) which is taken either essentially and absolutely, as in the Proposition ; or personally, limited to the second Person, as in the assumption : and therefore the reason is faulty, because offoure tearmes in it.

Obiect.

But if the Father beget the Sonne, then hee communicates either a part of his Essence, or the whole : but hee can doe neither ; not a part, because it is indiuisible ; not whole, for then he leaues

leaues none for himselfe.

The Father begetting, communicates his whole Essence, and yet retaines it wholly ; as a candle giuing light to another, retaineth it wholly to it selfe.

If the Father begot the Son, then either when the Son subsisted, or when he did not : if he did subsist, how could hee beget him ? if he did not subsist, then he had a beginning.

The Father begot the Sonne subsisting : for generation and subsisting are in time together, or rather both from eternity ; and in the Trinity there is *nihil prius*, or *posteriorius* in time. And thus also that obiection is stopt, that the Father begetting, must be before the Sonne begotten : for the Father is not in time before the Sonne, but in order.

But Christ is the first begotten,

Answ.

Obiect.

Answ.

Obiect.

ten, and the first borne of many brethren, Rom. 8.29. and Col. 1.15. therefore he is not the onely Sonne of God.

Answ.

1. The word (*Primozenithra*) is sometimes a word of dignity, and not of order.

2. Christ is called The first borne of every creature, because hee was begotten eternally before any creature.

3. He is called First borne, by a Metaphor and resemblance, being shadowed by the first borne in the old Testament, who were Heires and Priests in the family, and had double portions, &c. All which types were verified in Christ, who was first borne not of a few brethren in one family as they, but of many brethren in all Tribes and Families.

Obicit.

Christ was the Sonne of the holy

holy Ghost, because he was conceiued by him.

No, because he was conceiued, not of the substance, but power of the holy Ghost. Againe, consider him either according to the flesh, so he was of the substance of the Virgin *Mary*, not of the holy Ghost: or according to his Deity, and so hee was of the substance of his Father, not of the holy Ghost. But the Article (he is *that* my Sonne) is not to be omitted, namely, *that* promised seed & Messias, on whom all the fathers eyes haue been fixed, whose day *Abraham* desired to see, on whom all the Patriarkes cast their hopes, whom all the Prophets with one mouth haue declared and poyneted at, as with one finger: This is that my Son, whom ye haue already seene borne of a Virgin,
Isa.

Answ.

Isa. 7. 14. Come out of Bethleem.
Mic. 5. 2. Called out of Egypt.
Hos. 11. 1. Out of Egypt haue I
called my Sonne. This is he be-
fore whom *Elijah* hath prepared
the way, Mal. 3. 1. that is, *John*
Baptist in the Spirit of *Elijah*.
And as ye haue seen these things
already, so expect the accom-
plishment of all other predicti-
ons concerning him, till he hath
finished his course, & the whole
worke of mans Redemption.

Vſe 1.

Is Christ thus peculiarly the
Sonne of God? then note the
wonderfull loue of God and of
Christ: God the Father setting
his onely Sonne separated from
sinners, and higher then the hea-
vens, among sinners, to receiue
among them not only the badge
of sin, but the curse of sin, where-
in hee was cast lower then earth,
and hell it selfe; that we might
by

by him become the adopted sons of God: for this was the Fathers end, that we might be vni-
ted to his naturall Son, and so to himselfe by him, and receiue our title of Son-ship. And what father that loued his son, would so debase him, that hee might take in some strâger, yea an enemy to be heire with him? And yet the loue of God hath done thus for vs.

Againe, the loue of Christ is surpassing, and appeareth in his voluntary and extreme abase-
ment, that he would be pleased from the height of his Glory, being Gods naturall Son, to be-
come not onely like, but lower then all other men in his life and death.

No man liuing euer was or can be so abased: for hee that is lowest of all, can fall but from
one

one degree in earth to another: but Christ falls from the highest degree of the glory of heauen, to the very bottome of hell. What doth this infinite loue call for at our hands, but returne of loue for loue? Shall we thinke any of his Commandements grieuous? shall we think much of any conditiō which God seeth fit for vs, and Christ hath sanctifyed, be it neuer so base? shall we refuse the lowest abasement for his sake, seeing we cannot bee brought so low for him, as hee for vs? Who art thou that professest loue to Christ, and wilt not endure a word, a frowne of a superiour, a checke and rebuke for his sake and good conscience? Was Christs loue such to thee? or, if it had, where had thy hopes and saluation been? Had he disdayned the frownes of his Father,

therfor thee, the rebukes and shame of the world, the cursed death to which hee voluntarily subiected himselfe, thou hadst bin layd for euer vnder the frownes of God the Father, and the curse of thy sin: and though thou seest that all the good of his abasement came to thee, thou wilt endure nothing for him: Ah, conforme henceforth thy loue to his.

Secondly, heere is an excellent ground of comfort, that we haue a most perfect and all-sufficient Sauiour, not onely the son of man, but the Son of God almighty. Ioh. 3.16. God so loued the world, that he gaue his onely begotten Son, that whosoever shold beleue in him, shold not perish, but haue euerafter lasting life. All other sauaviours were meere sonnes of men, Ioh.

Vſe 2.

Jhua, the Judges, Iephte, Samson,
&c. And their deliuерances but
temporall from the sonnes of
men: but heere is an eternall
Sonne of God, an heauenly Sa-
uiour, and Saluation from all
spirituall enmities, worthy the
Sonne of God.

Hereupon, namely, the excellency
and dignity of his Person,
ariseth the excellency, price,
and merit of his obedience, both
actiue in fulfilling the law, and
passiue, in satisfying the breach.
For, being the naturall Sonne of
God, he canot but be very God,
of the same substance and God-
head with the Father; vnto
which Diuine nature the hu-
mane being vnited, it receiueth
an excellency and dignity aboue
all created natures of men and
Angels: for, to which of the An-
gels did he at any time say, Thou
art

art my Sonne, Heb. 1. 5. And hence all his obedience must needs bee of infinite merit, the Person being so infinite: else could he not haue sustained the infinite burden of mans sin, nor appeased the wrath of his Father infinitely offended, nor in so short time haue made so full and perfect satisfaction, which must be of infinite worth and desert, nor haue vanquished so infinite enemies as sin, death, hell, and the deuill, nor haue purchased for vs that infinite and eternall Crowne of righteousness, vntill he had been *Immanuel*, God with vs, and for vs, blessed for euer.

Thirdly, If Christ be that true Sonne of God so declared by the Prophets, then wee are instructed,

i. To beleue in him: for

R 2 this

1. Joh. 3.
13. & Joh.
14. I.

this is the Commaundement
of G O D, that we doe beleue
in the Name of his Sonne.
Ye beleue in God, beleue also
in me. And the reason is, because
the Father and the Son are one.
Besides, no creature can be the
obje^ct of faith, which fixeth it
selfe vpon God, as Mar. 11. 22.
Haue faith in God : which word
(God) in the Creed is but once
named, to note the vnity of es-
sence, yet in vnderstanding is to
be referred to all the three per-
sons, in whome we beleue, and
in nothing else. And because we
must beleue in him, wee must
pray not onely by him as a Me-
diator, but vnto him as God e-
qual with the Father, into whose
name we are baptized. Thus the
Apostles prayed to him, Lord,
increase our faith : and a Leper
came and worshipped him, say-
ing,

ing, Lord, if thou wile, thou canst make me cleane, Math. 8.2. And often it is made a marke or note whereby all Christians are described, that they are such as call vpon the name of the Lord Iesus Christ, Act. 9.14. 1.Cor. 1.2. In one word, whatsocuer diuine worship is due to the Father, is due to this Sonne of God Rom. 15.12. In him the Gentiles shall trust, euery knee shall bowe vnto him: and Ioh. 5.23. That all men might honour the Son, as they honour the Father.

2. We must esteem and affect him as the Sonne of God, accounting him the chiefe of 10000. as the Church doth, to loue and reverenc him aboue all other, saying, Thou art fayrer then the sonnes of men: If any man loue not the Lord Iesus, let him be accursed, 1.Cor. 16.22.

Psal. 45.2.

R 3

Yea,

Yea, account all things as losse
and dung in comparison of him,
hate father and mother, if need
so require; in respect of him, and
be so farre from being ashamed
of him and his profession , as to
acknowledge it the greatest ho-
nour to suffer in his cause, 1.Pet.

4. 13.

3. If Christ be the onely na-
turall Sonne, then kisse the Son
of God, Psal. 2. 12. 1. In token
of subiection , as a kisse is if it be
of an inferiour to a superior : so
Pharaoh said to *Ioseph*, All my
people shall kisse thee, Gen. 41,
namely, in token of subiection :
so Idolaters are said to kisse their
Idols, that is, to be subiect and
deuoted vnto them, 1.King.19.
18. 2. In token of loue & good
will, if from a superior or equal:
thus the Saints must kisse one
another with an holy kisse. And
thus

thus must euery Christian kisse
the Sonne of God, both in token
of their homage and subiection,
as also as a sure pledge of their
loue and faithfull affection to-
wards him; especially wee must
take his yoke vpon vs, stoope
vnder his Scepter, and obserue
whatsoever hee hath coman-
ded vs. Doe as the people pro-
mised *Joshua*, chap. i. 16. All that
thou commandest vs, wee will
doe; whither thou sendest vs,
we will goe; whosoever rebell
and will not obey thy words, let
him die the death: and as *Mary*
his mother said to the seruants,
Whatsoever hee shall bid you
doe, that doe.

Beloued Sonne.]

The English is too short for
the Greeke, where we finde two
articles, and it soundeth thus:
*This is that my Sonne, that my be-
R 4 loued,*

loued, and such a beloved one, as on whom all a mans loue is cast: for the word ~~aymuntis~~, is commonly vsed of that which is but one, as of *Isaac*, Take now thy ~~aymuntis~~ (not ~~aymuntis~~) thy onely Sonne, thy beloved Sonne.

Doct.

Christ is the proper obiect of Gods loue, on whom all his loue is cast, figured not onely in *Isaac*, but in *Salomon*, 2. Sam. 12.25. The Lord also loued him, and called his name *Iedidiah*, that is, the beloved of the Lord: Christ is the true *Iedidiah*, prophecied of Isa.42.1. Behold my Elect, in whom my soule delighteth. The Apostles expresse this loue in sundry phrases: Ioh.1.18. *The onely begotten Sonne which is in the bosome of the Father*, hath declared him; that is, who is intirely and inwardly loued with such affection, as is due onely to her

her who is to be layd in the bosome , who is thy best-beloued, thy heart, thy selfe. And hee is called Gods deare Sonne, Col.

I. 13.

1. God loues him as himself, as being one with him : The Father & I are one, saith Christ; in nature, in essence, in will, in operation: looke with what loue he loues himselfe; with the same he loues his Sonne, the only begotten of the Father, full of grace and trueth.

2. Christ is capable of perfect and infinite loue, as no creature is, and therefore is perfectly and infinitely loued of his Father: hence is it that the Father giueth him all that euer he hath, Mat. 28.18, All power in heauen and in earth: hence he revealeth and declareth his whole counsell to him, who from eternity hath coex-

Reasons.

1

2

coexisted and layd in the bo-
some of his Father , whereas all
creatures are not capable of this
knowledge.

3

3. Christ as Mediator , is
most deare to his Father , and
beloued as a sea or fountaine,
from whose fulnesse loue must
be deriuued to all other. Eph. 1.6.
He hath made vs accepted in his
Beloued : the head of the body
must be filled with fense , and spi-
rit , and life , because it must send
these into all the members ; so
the Head of the Church . As the
Apostle therefore saith , In him
are the treasures of wisedome , so
he is Gods store-houſe of loue ,
whence all our supplies must be
fetched.

Vſe I.

Of consolation , 1. In respect
of Gods affection . 2. Of Christs
intercession . 3. Of our owne
acceptation . The first , if God
thus

thus dearely loue Christ the Head , he must needes dearely loue the mebers : whence Christ prayeth thus, Ioh. 17. 23. That the world may know , that thou louest them , as thou hast loued me , namely , with a fatherly and free loue . What then if the child of God be in want , distresse , danger , death it selfe ? God looking on him in Christ , cannot but pitty him : the wife and children cannot so pitty and helpe vs , when they can weepe about vs . Psal. 103. 13. Secondly , Christs intercession for vs , must needes be powerfull and preuailing , because he therefore euer liueth to make requests for vs : and being also euer loued , it must needes be fruitfull for vs : he was heard in all things in the dayes of his flesh , and much more now in his glory . We see what great suits
a Kings

a Kings fauorite can carry away,
 as *Ahasbyerofh*, because *Heslot*
 found grace in his sight, would
 not deny her to the halfe of his
 Kingdome, and shee easily got
 her luit for her selfe, and all her
 people: But Christ shall not be
 denied the whole Kingdome, if
 he aske it for his Elect. *Thirdly*,
 hence comes in our boldnesse to
 come to God, in the name, and
 for the sake of Christ, in whom
 our persons and prayers finde
 acceptance: we in our selues be-
 ing enemies to God, strangers
 from God and his couenant, ha-
 uing forfaited all, are by his me-
 diation receiued into such fa-
 uour, as, Aske what wee will in
 his name, in faith and vnder-
 standing, and wee shall be spee-
 ders.

Ioh. 16 23,
 24.26.

Vers.2.

Of instruction, in two things:
 1. If God thought not his
 deare

deare Sonne too deare for vs,
but , although his whole loue
was cast on him,would not spare
him, shall wee thinke any thing
too deare for him? If benefits
will binde , search heauen and
earth, you shall not finde such a
loue, which is left with an admira-
tion, Ioh. 3. 16. God so loued
the world,&c. And oughtest not
thou to giue vp thy soule, body,
and life it selfe as a reasonable
sacrifice for him ? Oh the ingra-
titude of men , that are so farre
from this , as that they will not
part with a grain of their wealth,
with a dram of their credit, nor
with their base lusts ! The proud
will not depart from his pride,
nor the drunkard with his drun-
kennesse , nor the foward with
his malice and reuenge , for
Christ , and much lesse from li-
berty, life,&c. And what is the
reason ?

We must
thinke no-
thing too
deare for
God, who
thought
not his
Sonne too
deare for
vs.

reason? Men loue their liues, their lusts, &c. and did not God loue his Sonne more than thou canst loue these? he set his whole loue, euен an infinite loue vpon him, and yet hee gaue him to death for thee; and wilt thou doe nothing, suffer nothing for him? Wilt thou loue hatefull things better than God, who loued not his dearest Sonne too well for thee?

Motives
to stirre vp
our loue to
Christ.

2. If God so dearely loued Christ his Sonne, so must we; we want no reasons or motiues thereunto: for first, hee loued vs first not existing, yea resisting. Secondly, he hath declared his loue by innumerable gifts of body and soule, yea by that inua-
luable gift of his owne bodie and soule. Thirdly, hee hath more to declare to vs hereafter in greater things, which eye hath
not

not seene, eare hath not heard :
for hee will not be in heauen
without vs. Fourthly, God can-
not loue vs, if wee loue not his
beloued Sonne. Can a father,
who hath cast his whole affec-
tion on his childe, and worthily,
endure that hee should be con-
temptuously entreated and de-
spised? The sentence is passed, If
any loue not the Lord Iesus, let
him bee accursed. Fifthly, the
greatest reason of all, is the strait
vnion and band between Christ
and the Christian; he the foun-
dation, wee the building cou-
pled ; he the roote, we the bran-
ches ingrafted ; he the Head, we
the body vnited ; he the Hus-
band, we the wife married : and
hence is the communication
betweene vs in natures, goods,
estates : he puts on our nature, to
cloath vs with his diuine na-
ture;

ture; he put vs in state of all his goods, wisedome, righteousnes, sanctification, and Redemption, yea giues vs right to heauen, to earth, and the creatures; he takes on him our low estate, to aduance vs to his glory; yea our troubles are his; in our wrongs he is wronged, and whatsoeuer is done to vs of well or woe, hee takes it as done to himselfe, either to recompence or reuenge it. Now what an vnseemly and confused sight were it to behold the building falling off of the foundation, the branches scuering from the roote, the members cutting themselues from the head, and the wife suing for a diuorce, or at daggers with her husband?

Notes of our loue to Christ
are these:

I. Often to thinke of him,
and

and these thoughts bee deepe,
large, frequent, which argues a-
bundant affection in the soule:
Often out of that abundance
to speake of him, and never
but to his glory: for, where
we heartily loue, we can willing-
ly praise. Thus the loue of God
in *Danish* heart filled his mouth
and pen with often praises, Psal.
119.164. Seuentimes a day doe
I praise thee. Thus the Spouse
in the Canticles loued much,
and praised much; My beloued
is white, and ruddy, the fairest
of ten thousand, chap.5.10. Yea,
by this meanes bring others to
be in loue with him, as wee doe
with our deare friends. Psal.31.
23. O loue the Lord, all ye his
Saints. Cant.5.16. His mouth is
as sweet things, he is wholly de-
lectable: this is my welbeloued,
and this is my louet, O daugh-

S ters

ters of Ierusalem.

2. To bee carefull to please
and content him in all things :
the man I loue I will doe any
thing wherby I may please him,
I will abstain from y which will
offend and incense him. a.Cor.
3. 9. We couet both at home
and from home to be acceptable
vnto him. I will not forget his
desire, his word, I will thinke the
time short and well spent to do
his requests. I will not impris-
on his loue in my heart or
mouth, but expresse it in my
whole course and calling, as
Peter was thrice enioyned to ex-
presso his loue to Christ in fee-
ding his sheepe and lambes,
Ioh.21.16.

3. Loue is bountifull : I will
spare nothing for my friend; all
I haue, is his to command and
use, because my selfe am : sincere
loue

loue is communicatiue, and will be at cost for Christ: those that loue Christ, first giue themselues to Christ, and then their gifts, their graces, their goods to the vse of Christ and of his members: sincere loue is diligent, and will refuse no paines to please or pleasure the partie loued: what infinite paines will men (that loue the world) take for an handfull of it? and such as loue Christ, will refuse no paines to enioy, to glorifie him, as the Apostles and Martyrs, in whom we see how loue overcommeth all things, and the hardest paines is pleasure to it.

4. This Christian and holie loue is ready to defend Christ: no man can endure to heare or see his friend abused; loue carries a sympathy with it, that is, a fellow-feeling, causing ioy or

S 2 griefe;

griefe, to see his glory, Word, or
Kingdom aduanced or hindred:
it carries a godly zeale to Gods
house; which consumed David,
Psalms.69.9. Paul and Barnabas,
when GOD was dishonoured,
were moued, and rent their
cloathes; and loue to Christ
makes a man take to heart things
against his name and honour:
nay, it makes the Christian rea-
dy to suffer with Christ and for
Christ, and accept of never so
hard a conditiō with him. Much
water cannot quench loue, nor
the flouds drowne it, Cant.8.6.
Yea if all the world shoule for-
sake Christ, and sincere profes-
sion of him, sincere loue would
loue the more, and die with him
rather than deny him.

5. Now in his absence to loue
him in his image, in his ser-
uants, because they loue him; in his

his Word & Sacraments, which are his letters and pledges; in his gifts and graces, which are his loue-tokens, and long to obtaine his presence: for the Spirit faith, Come: and the Bride faith, Come, yea euen to be sick of loue after him, Cantic. 5.8. Thus may wee trie our loue of Christ, and shame our selues for want of it, and stirre vp our selues to grow vp in the image of God, who hath set his whole loue vpon him, and long after the day when wee also shall set our whole loue vpon him as he vpon vs.

In whom I am well pleased.

Sect. 10.

Here is the fruit of this neare relation, declaring to vs, that God is not onely pleased

S 3 with

The Fa-
thers de-
light in
that his
Sonne.

with Christ, his person, his actions and perfections : (for hee saith not, with whom :) but that in him whatsoeuer is presented is accepted, and hee is pleased with that also.

Doct.

Never is God appeased with any man, but in and through his Christ, whom hee so loueth, as that all his wrath is appeased with all that are in him. Eph.1.6. We are accepted in his Welbeloued. Col.1. 20. In him are all things reconciled , and set at peace through the bloud of his crosse, both in earth and in heauen ; that is, the whole bodie of the Church , which is partly in earth, and partly in heauen, by Christ vnted to God. Luk.2. At his birth the Angels sang, Glory to God, peace on earth, & good wil to me, teaching vs, that now by Christ, Gods good will was turned

turned towards men. Add here-to, that all the fauors we receiuē from God, are ascribed vnto him. Ephes. 1. We are elected in him, adopted in him, called with an holy calling, iustified, but all in him : and vers. 3. He hath bles-sed vs with all spirituall and hea-uenly blessings in Christ.

For 1. If God look on vs in our selues, & in the common masse, wee are so couered ouer with sin, as he must needs pronounce of vs, as once hee did of man-kinde, It repenteth me that I haue made man: he must needes bring the curse of the Law vpon our neckes : But looking on vs through Christ, he changeth his voyce, that as when wee behold a thing through a red or greene or coloured glasse, euery thing looks as the colour of the glasse; so God beholding vs through

Reasons.

I

S 4 Christ,

Christ, we receive the dye and
cincture of his bloud and obe-
dience, and so are iustified and
accounted innocent and pure.
And thus, as it is said of the
Church, Ezek. 16.14. we recover
our former beautie, which is
made perfect through his beau-
tie.

2

2. This was shadowed in the
old Testament, Ge. 8.21. When
the earth was destroyed, and
Noah came out of the Arke, hee
offered burnt-offerings to the
Lord, and the Lord smelled a
sauour of rest, and said, I will no
more curse the earth, &c. A no-
table type of Christ, the Media-
tor and maker of atonement
betweene God and man, from
whose meritorious sacrifice God
only smelleth a sauour of rest. So
likewise in *Aaron* the high
Priest, Exod. 28.38. *Aaron* must
bear

beare the iniquitie of the offerings of the children of Israel, and [Holinesse to the Lord] shall be alwaies vpon his forehead, to make them acceptable to the Lord : here (faith *Caluine*) must all our senses bee fixed vpon the forehead of the only high Priest, from whom all holinesse floweth foorth to his Church : neither could the Priest make the people acceptable in his owne person, but as hee stood a type of Christ.

3. Consider Christ 1. in himselfe: God was so pleased in him, as hee was neuer displeased, nothing was euer found in him displeasing, no guile in his lips, no spot in his person, but was euer a beloued Sonne : it is not so with vs, who were before, the sonnes of wrath, and *Lo-ammi*, *Lo-rubamab*. 2. Consider him
as

as Head of the Church and Mediatour, his obedience was so voluntary, and satisfactory, so full and meritorious, as must needs appease his fathers wrath; in him the Father hath his Law wholly fulfilled, even *all righteousnesses*; in him he hath the curse borne & carried away; in him he hath a new righteousness of faith restored to belieuers, and a new image repaired vpon them: so as now beholding them, not in the first *Adam*, but in the second; not in the old roote, but in the new plantation; he loueth the members, because he loueth the Head, & accepteth them as sons through his beloued Sonne.

Vſe I.

To note the miserable condition of all them that are without Christ, because they are as the Gentiles, without God in the world, without hope: for nothing

thing else in the world can put
backe the wrath of God, there is
no name else vnder heauen in
which a man can be saued. How
fearefully is the wrath of God
come vpon the Iewes to the vt-
termost, who reiect this Corner
stone, and yet expect a Messiah
of their owne making? Neither
the cleere testimonies of the
Prophets, nor of *John*, nor Heare
this voyce of the Father, nor his
own mighty works, haue moued
them, because hardnesse is come
vpon them till this day, and the
vaile is vpon their hearts, which
wee must pray that God would
in his time remoue. Those
mighty kingdomes of Turkes
and Heathens, who refuse the
Sonne of God, and will not ac-
knowledge him more than a
man, lye vnder Gods wrath, and
in the power of the diuell, and
reiect

reiect the onely meanes whereby they should come into fauor with God : which when we consider, as we are to pitie and pray for them , so with praise and gladnesse wee are to acknowledge Gods goodnesse , whose prouidence watched ouer vs to be borne in the places and times wherein Christ rideth most gloriously in the chariot of his Gospell, that vnlesse we will wilfully shut our eyes , and make our condemnation heauyer than theirs that never heard of him, we must needs see the light shinning so brightly.

The like may bee said of all those damnable heretikes, who haue denied Christ either in his natures or offices : and here wee must for ever renounce the damnable heresie of the Church of Rome, who , though in word
they

they hold the doctrine of faith, yet in deed and by expresse consequent deny both the natures and all the offices of Christ, and so professe a false christ , in whom they cannot meete with saluation. The case of worldly and carnall gospellers is no better, who professe Christ their Iesus, not their Lord, denying him their hearts and liues, and yet with their mouthes say, Lord, Lord.

Againe, seeing God hath professed, that Christ is that his Beloued in whom he is onely well pleased, away with other meditators, other intercessors, none can be ; but he, He onely was found worthy to open the booke, Reuel. 5.5. God never professed himselfe well pleased in any but he, though with many hee hath been. Away with those

vſe 2.

those fond deuices of merits,
and workes of supererogation;
away with Popes pardons, vn-
lesse wee can bring such a voyce
from heauen for any other man:
away with foreseene faith and
foreseene workes, with which
some men say God was plea-
sed, and so moued to elect his
people. No, no, onely Christ
is the delight of God,hee is de-
lighted in nothing but him, and
that which he sees through him:
giue him the honour of a suffi-
cient Sauiour , able to appease
and please his Father, able to
tread the Wine-presse alone; or
else giue Gods testimonie the
lye , as all they doe, that dote
vpon any other meanes of plea-
sing and appeasing God than
Christ alone.

Vers.3.

Lastly, seeing our selues out
of him can finde no acceptance,

let

let vs labour to be found in him,
and to know that we are in him,
which must be our onely com-
fort both in life and death; then
let the law curse, the deuill ac-
cuse, sin stand vp against vs, hell-
gates set themselues wide open
for vs; if wee can say Christ is
ours, wee shall be vpheld, while
other Iusticiaries fall.

But how shall wee know that
we are in Christ?

By these rules: 1. If wee be
led by his Spirit, Rom.8.9. 2. If
wee crucifie the affections and
lusts, Gal.5.24. 3. If we be new
creatures, 2.Cor.5.17. 4. If we
perseuere in the obedience of
faith, Heb.3.14.

The generall vse of this whole
testimony, is set downe, Math.
17.5. *Hearre him:* for by this voice
Christ is now appointed both,
1. The Doctor and chiefe Pro-
phet

Qwest.

Answ.

Obser. I.
Filius pro-
nunciat qua-
Deus pater
dicitur, Job.
8.26. et Ipi-
ritus san-
carius obfig-
nat, Job.16.
26.

phet of the Church, more excellent then *Moses*; for He is faithfull as the *Sonne* in all the house of God. 2. The high Priest of our profession, whose lips must preserue knowledge, infinitely aboue *Aaron*, a most mercifull high Priest, able to saue them that come vnto God by him, seeing he liueth for euer to make intercession for vs. 3. The only King of his Church, a greater than *Salomon*, of whom all the Kings of Israel were but shadowes; who only maketh Lawes for his Church, and of such powet as they binde conscience, which no King nor Lawes can doe.

Reasons.

I

1. He is the Appell of the great counsell, the chiefe Doctor and Interpreter of holy Scripture, the Judge of all controver-sies and interpretations, and therefore

therefore onely to be heard. What? is not the Church to be heard? the Preachers of the Word to be heard? yea, the one as the Spouse of Christ, the other as Ministers of Christ: only Christ himselfe as receiuing this dignity, to be the *onely Master* of his Church; they had streams, but hee the fountaine of wisedome, hee had treasures of wisedome hid in him.

Mat. 23.8.

2. This is a note of the true Church, both of Iewes and Gentiles. Joh. 8.47. He that is of God, heareth the words of God: my sheepe heare my voyce: and Joh. 10.16. Other sheepe I haue, which are not of this fold, that is, the Gentiles not yet called; these must be brought vnto me, for they shall heare my voyce.

3. Christ the Lord of the holy Prophets, hath put an end to

T all

all prophecies, ceremonies, revelations, and dreames, & these many extraordinary meanes whereby he taught his Church of old: and now God hath spok
kaynto vs by his Son, to whom all shew made way, Heb. i. 1. He is that Messiah of whom the Samaritan woman said, Joh. 4. 25. I know that the Messiah will come, and when he shall come, he will declare alththings. They that lived before him, made account to heare him, because hee was expected from the bosome of the Father, to reveale all the will of God, and all necessary truthe concerning salvation; how much more should we, who haue heard all things, althhis doctrine, and seene his miracles, as the Samaritans did, Joh. 4. 42. We haue heard him speake our selues?

4. If

4. If wee consider our owne naturall blindnesse, and grosse ignorance in the things of God, how apt wee be to seduction, schisme, heresie, delusion, wee shall see how necessary it is to heare him: nay, seeing God hath of mercy set him out to preserue vs from these euils, great and detestable shall our vnthankfulness be, to turne away from him.

Now if it be asked how wee must heare Christ, the answere is this :

1. Hee must now be heard in the voyce of his Ministers, to whom he gaue gifts at his ascension, and of whom he said, *Hee that heareth you, heareth mee*: so farre as they can prooue that which they teach, to be his voice, they must be heard, and further we must not heare Fathers, Do-

T 2 ctors,

ctors, Councells, nor the Pope of Rome: for himselfe is still the chiefe Doctor, and chiefe Interpreter of the Scriptures , and Judge of all controuerfies in Religion.

2. To heare him, is not onely to lend him our eares in the ministry, (for many Iewes, Pharisies, wicked Romans, &c. heard his owne gracious words , and yet heard him not :) but, to *heare him*, is, 1. to repent and beleue the Gospell: for this was the beginning and summe of Christ's preaching, Math.4.17. and Ioh. 12.36. Belleeue in the Light, that yee may be the sonnes of the Light. 2. To loue one another. This is the new Commaundement, That we loue one another, Ioh.15.12. and is most exprefſe, 1.Ioh.3.23. This is the commandement, That wee beleue in the name

name of his Sonne Iesus Christ,
and loue one another. 3. To
obey him in whatsoeuer he com-
mandeth : His sheepe *beare his*
voyce, and follow him : and, Math.
28. 20. Teach them to obserue,
and to doe all things that I haue
commanded you.

Ioh.10.37.

Heereby many sorts of men
are reprooved, that heare not the
voyce of Christ : Papists heare
the voyce of the Church, and of
traditions, reuelations, false mi-
racles , yea the voyce of Anti-
christ : the Atheist heares the
voyce of reason , Lawes of men,
and perswasions of fleshly wise-
dome; but the Apostles thought
it fitter to obey God then man, Act.
5. 29. The naturall man heares
the voyce of the serpent, as *Adam*
did , though Christs voyce be
never so loud against the touch-
ing of the forbidden fruit : Yea,
men

men that professe better things,
may heare the voyce of wiues,
children, parents, yea, the voyce
of profit and vnlawful pleasure,
before and aboue Christ's voice;
Salomon himselfe heard the
voyce of his idolatrous wiues,
till GOD rent the Kingdome
from him : so as the best of vs
had neede be stirred vp by
this voyce from heauen,
Hearre him.

F I N I S.

The Errata.

Page 24. *margent*, for *inundatione*, reade,
mundatione. p. 25. *marg.* r. *sanc*t*ificaret*. p.
87. *liu.* *penult.* *put* *out* *housholder*.

If any other faults haue escaped, I desire the
(Courteous Reader) to passe by them.

8